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The Princeton Seminary Bulletin

The Gospel and Life's Ultimates
James A. Jones

Religion on the Air
John Groller

A Messenger of Grace
J. Clyde Henry

Worship and Evangelism
Donald Macleod

Volume L · May 1957 · Number 4

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The Princeton Seminary Bulletin

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IN THIS ISSUE

In response to many requests, we print in this issue the first of three addresses given by Dr. James A. Jones at the 1956 Alumni Fall Conference. Dr. Jones, who is the new president of Union Theological Seminary, Richmond, Va., informs us that the whole series will appear in book form in the near future.

A very clear and informative article, entitled "Religion on the Air," has been prepared for us by Mr. John Groller, who is Secretary for Religious Broadcasting for the Board of National Missions and Visiting Lecturer in Religious Radio and Television at the Seminary. We are grateful to Mr. Groller for his admirable presentation of the challenge and opportunity of modern religious broadcasting.

In recent weeks, death has claimed a distinguished alumnus in the person of the Reverend Clarence Edward Macartney, minister emeritus of the First Presbyterian Church, Pittsburgh, Pa. One of his former associates, the Reverend J. Clyde Henry, minister of the First Presbyterian Church, Lambertville, N.J., has prepared a worthy tribute to Dr. Macartney which we are making available to the alumni in this issue.

It was the privilege of your editor to give two lectures on Worship last autumn at the annual Conference on Evangelism of the United Church of Canada at Whitby, Ontario. The substance of these lectures was put in pamphlet form and appears here under the title "Worship and Evangelism."

We are grateful to the Reverend Donovan Norquist, assistant to the Dean of Field Service, for his careful and painstaking work in the preparation of the annual list of publications by the Faculty.

D.M.

THE GOSPEL AND LIFE'S ULTIMATES*

JAMES A. JONES

IT would not be much of a story which had no conclusion. Regardless of how attractively begun and how well developed an accounting may be, unless it comes to some pertinent and proportionate point, it never lays hold upon the mind and heart of any man. All of us have shared the feeling of having been "let down" by some narrative that came to a poor and senseless climax. What started out with promise and moved along as on a swelling tide should not trickle to a trifling end. A brook may finish its course in a pasture-lake, but the Amazon River is not content until it works its tortuous way to the vast reaches of the sea. It is not too much to say that the true measure of any event is not taken until there is some adequate estimate of the dimensions belonging to its conclusion.

Of this we may be sure: The Gospel of the Lord Jesus Christ, so majestically begun with Christmas, so enthrallingly embodied in his ministry upon the earth, so dramatically continued in the long span of the centuries as gallant souls have come to him out of every race and clan under the sun who dared to strike covenant with him, is certain to have an end worthy of his grandeur. During these services we will be turning our hearts to that Climax. So far as we have been enabled to see, we will look to the end of the story. Only bigotry or ignorance would claim to be able to see "all things," for there are glories which "wait to be revealed." But there are glories which were meant to be seen, and we should set out to see them, for our instruction and for our consolation.

I.

The first thing to be said is that the Bible has an urgent and uninterrupted concern for the end of the Gospel story.

A case in point is this affirmation by the Apostle Paul:

> "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us" (Romans 8:18).

It is always wise to give heed to the sayings of a man who is careful with his words. The Apostle Paul was not a phrase-maker. Time and again, as every student of his writings has observed, he seems to run out of terms sizeable enough to fit his thoughts. When his soul was caught in some rapture born of meditating upon the splendid love of God, he would leap from prose to poetry in an instant, finding the narrow corridor of simple speech too constricting a quarter in which to voice his large convictions. On other occasions he was as precise and as rigid in his argument as a technician in his laboratory. In this particular text he says,

> "I reckon that the sufferings of this present time are not worthy to be

* The first in a series of three addresses given at the Alumni Conference at Princeton Seminary in September 1956. It should be noted that the fashion of public address has been preserved.

> compared with the glory which shall be revealed in us."

Mark the phrase, "I reckon." It is the language of mathematics. Here is a man doing his sums. He has taken into account all the adversities that beset him and his fellow Christians within the context of a world where there is hardship for believing and where the very course of things seems to mock every hope of anything better to come. He puts down all the liabilities:

> "Tribulation, distress, persecution, famine, nakedness, peril, sword, life, death, angels, principalities, powers, things present, things to come, height, depth,"

and, as if he could have omitted any peril, he gives a cover-all phrase, "or any other creature."

There, indeed, is a catalogue of troubles. Let a man write his own, with all the extravagance prompted by acute misery, and he will have done no more than borrow a scant portion of the Apostle's list. Paul takes the total of them, and a grim total it is. He looks at the total without blinking. He knew wretchedness, of which some men so glibly speak, from the anguish of his own personal experience. But when he has measured it all, down to the last bitter dregs, off to the far reaches of human desolation, he says such things, even compounded, are "not worthy to be compared" with that glory which God waits to reveal to us.

If such be the case, then with what pertinence the Bible speaks to us in our day. The sensible man, to say nothing of the sensitive man, cannot get away from the encompassing shadows and deep sadness of our time. Surely, still,

> "the whole creation is groaning in travail, longing for the appearance of the sons of God,"

and with so little evidence of any such apocalypse. We are as people sitting in great darkness, needing nothing so much as to have some light break upon us. We are dwelling in the shadow of death, and the signs of life-giving powers are too few and too far between. To the degree that we estimate properly the night in which we live and the death we seem doomed to die apart from assistance, we lay hold upon the contextual mood in which the Gospel of God can be understood. And from the start an integral part of that Gospel has been a revelation about the ultimate course of things.

II.

The second thing to be marked in any pursuit of this inquiry is that many nominal Christians seem to have no concern whatever for the patterns assumed in the final course of events. This lack of interest may be attributed to several factors. For one thing, there have been extremists whose exclusive preoccupation with the so-called "Second Coming of Christ" has made the subject distasteful to others whose moderation in emphasis has been due to a desire to deal with the full orb of the Gospel's truth. Some people talk so passionately about the "return" of the Lord as to seem to forget those blessed consequences of his former advent and his present work. They have scheduled when and how he will "come again" to a degree of detail that is little short of blasphemy. They are so dogmatic about their convictions as to the appointments of his "return" that those who do not share their views are deemed agnostics or fools. For them

every verse in the Scripture has a double meaning—a meaning for the uninformed, and a deeper, more relevant meaning for those who understand the several "dispensations" of God's mysterious providence. Not long ago a minister was occupying a church as a temporary supply. He was one of those whose whole Gospel appeared to center in the fact of the Lord's imminent return to the earth. Some of the members of the church suggested that a call be extended to him to become the church's pastor. One officer, who had heard the four sermons already preached, each of which had affirmed that the "night was at hand," that the Lord was sure to come within a few days, objected by saying, "If what the minister is saying is not true, we would not want him; and if what he is saying is true, we will not get the call through Presbytery before Christ shall have come again." This kind of warped exegesis of the Scripture which makes a secret and haughty society of those who share its fallacies has turned more temperate, but no less earnest men from giving a due emphasis to the facts which forerun and accompany the Climax of the Gospel.

Another reason for the neglect has been the sense of vagueness with which nominally Christian people contemplate the final shape of things. They find life here and now enough of a puzzle for them. They see no sense in borrowing trouble, adding confusion to their own contemporary faith, by attempting to be specific about "that far off divine event toward which the whole creation moves." It is not that they doubt the reality of the event. It is rather that they doubt their ability to make heads or tails out of it. It is hard enough for them to trace the pattern of a beneficent grace in the admixture of yesterday and today, with one tomorrow, or two, thrown in. They are not at all disposed to gum up the works by any intimate association with the long years of the future. Scientists tell us that the sun of our solar system is wearing out; that its days are numbered. And they tell us that when it has burnt itself out the earth will no longer be habitable. A man could begin to get excited about that, until the scientist tells him that the sun is more than apt to go along without any noticeable change for another million years, or so. Then, sighing in relief, a fellow shuts the subject out of mind, for those years will more than take care of him and his family for unmarked generations to come.

Something of that belongs to a consideration of the ultimate events in the Gospel. To us the events seem so far off, so unrelated to the desperate and urgent business of here and now, that we surmise there is no sure word about them; and if there be any sure word, we need not bother to hear it, for the word will relate to a time when we have lost any personal share in whatever happens. I cannot stop here to deal with all that is implied in such a notion. We shall be considering it again. Let this much be emphatic: Whether or not the "final event" is remote, we cannot say. But this can be said, remote or not, it will be exceedingly personal. Every man of us will most certainly have a share in it. God has made us in his own image. He has set "eternity in our hearts." We are more than flesh and bone, assigned a span of three-score-and-ten years, give or take a few one way or the other, on this whirling planet. He is not done with us when we die. And what is more, we are not done with ourselves. What

we judge as a reason to neglect the doctrine, that it will be altogether impersonal, is the exact opposite of the reason the Scriptures insist upon its centrality. Here, as everywhere in the Gospel, is a direct word straight to the heart of every man: God will be busy with the world which he has made when he brings the "creature-story" to an end. But there is this, too, and above all: he will be busy with each person he has made and to whom a name has been given.

III.

One other factor can be mentioned as contributing to the neglect of this aspect of our Gospel: We cannot see the relevance of the truth to the difficult and serious endeavours of our discipleship at the moment. We will admit that what has begun ought to have a conclusion: we will admit that the Gospel had its beginnings, and that its ending is a proper assumption. We may even admit that each of us shall have some genuine and eternal interest in the "Climax" of God's particular providence. But we cannot say that such admissions release us from the pressure of current events. And, we will go on to say that when the Church has let itself become absorbed in the doctrine of eschatology, it has seemed rather content to let the world go to the dogs. It will be declared that when people focus upon the ultimate work of God in the affairs of this earth, they seem to lose any sense of the importance of getting on with the divine affairs of each day's round. It is feared that we may talk so insistently about "the new Jerusalem coming down out of heaven as a bride adorned for her husband," as to overlook the fact that every city needs some tidying up if it is going to multiply its God-like traits and endeavours.

Such objections, quite frankly, are not honest with the record. The truth is that only that society seems to get along with its divinely appointed chores which has come to some inviolate conviction about the conclusion of society itself. It will be granted that the disciples of the New Testament were rather good social workers. They had an eye on the wrongs of the generation in which they lived. They were eager to have a hand in mending such wrongs. From their charity and sympathy, learned from the Best Friend of all, the refreshing springs of benevolence have erupted all over the world. From them we have learned such simple things as the dignity of each man, the place of honor in all the involvements with life, the virtue of integrity, the responsibility of citizenship, and the healing ministry of churchmen. Let it not be implied that the New Testament has any truck with a notion of Christian service which does not commit a fellow, without reservation, to the sanctity of the ground on which he stands. Let no man have the suspicion that the Bible is preoccupied with "heaven" to the point that it has no abiding interest in this world which God has made.

The exact opposite is the truth. The missionary enterprise of the New Testament was launched on the basis of the eternal significance of life. The mood of our generation is faulty at the point of making this life an end in itself. As such, believe me, it is a hopeless affair. A man ought not to have to argue that point. The vanity of our race is nowhere more evident than in the recurrent notion that we can set the house of this world in order. No illusion is so persistent, and

none so tragic. We were going to "make the world safe for democracy" nearly forty years ago. And we meant it! We were tired of war. We were saddened by the sight of senseless suffering. We knew there had to be a higher sovereignty than the will of the mighty in the tangled affairs of nations. So we proposed a government by law. The house of our dreams toppled down at Geneva, which, strangely enough was the site of another recent gathering of nations to try to find some path out of the wilderness. Before a generation had passed from the scene, the world was drenched in spilt blood again. And the end is not yet! Perhaps not another war, certainly not until we make some new rules for the game. But war or not we are a riven, tragedy-beset, haunted humanity. We are as a score of other civilizations, doomed for that dumpheap where history casts off the cultures that outlived their usefulness.

IV.

It is to such a state of affairs that the Gospel of coming things is spoken. And that Gospel, so definitely a part of the revelation which God has made of His Will and of man's duty, has an emphasis which no generation ever needed more than our own. Dr. A. H. Strong, one of the ablest systematic theologians of our land once observed,

> "Neither the individual Christian character, nor the Christian church as a whole, attain to destined perfection in this life. This perfection is reached in the world to come" (*Systematic Theology*, page 981).

Now, that is not a lamentable "otherworldliness" which shies away from involvement with the holy duties of this world. That is not an "escape mechanism" by which a man to whom God counts finds a way of squaring the adversities of the present with his philosophy about the benefactions of God himself. That is a simple statement of truth: That there is more to what we call "Christianity" than this world can contain. A Christian is meant to be what in this world he can never become. Human society, if you will let me put it so, is destined for an excellence which is forever thwarted by mortality.

For about a hundred and fifty years prior to 1940 one of the distinguishing characteristics of the Christian Church was the recovery of an emphasis upon what has been called "The Social Gospel." Strangely enough theology and ethics had become divorced in many quarters. Men, with a proper concern to see to an accurate formation of the Creeds of the Church, had allowed themselves to be obsessed with the formulae of religion, while seeming to forget its practical implications. They were so preoccupied with God, as it were, that they forgot their neighbor. They were so anxious to get straight on the "genuineness of faith," that they overlooked the accompanying centrality of works. When the Church mended this fault, it perpetuated the human error of carrying reformation to an extreme, thus fashioning a new heresy. And for over a century it appeared to the casual observer that the Christian community was bent and determined to bring the "Kingdom of God" to this world. We had an idea of setting things straight between men, of establishing better conditions under which men could work, better houses in which men could live, better schools in which the young could

be trained, better hospitals in which the sick could be treated, better governments for the control of men's affairs and for the expression of that spark of divinity which was part of the human creation. The Church, in a manner of speaking, became so involved with what was going on here and now, and what was sure to go on for another fifty years, as to lose sight of what was going to transpire in all eternity.

By no means is the suggestion made that we should abdicate again the "field which is" our contemporary "world." No man can love God who does not manifest that love by some sacrificial concern for and labour in behalf of his fellowmen. No man can have any stake in God's coming world who does not give himself to seeing that God has his way in this present world. But the Christian lives with this tension—*The Kingdom of God is not of this world.* Nothing all Christians can do together can make this mortal framework of life a fit and final place for the discipline of Christ and for the unimpaired sovereignty of the Lord. Samuel Rutherford was right when, contemplating the kind of world in which he lived and the kind of world in which he worked faithfully for the outreach of God's redemptive mercy, he observed, "Fie, fie, this is not like my country." Any man who has travelled over a share of this earth knows what he meant. To sit in a hovel when one has lived in a comfortable home is to be convinced that with the hovel a man ought never to be satisfied. What young man in this group has ever said to himself, huddled against a winter's rain on the edge of some battlefield, "Here let me stay forever!" Not so—not with memories of his own household, of an office where he worked, of a campus where he was a student, of a girl with whom he means to spend his years, of a church where he has prayed, of the sight of children playing in a park, of days when his fellows were not sundered by a line, of times when men could walk erect without fear of sudden death. He would keep to his post. He would do his job, the job at hand, without complaining. He would add valour to memory. But he would not choose to stay there forever.

That, in substance, is the purpose of God's revelation about ultimate things. We are not meant to stay here forever. And we shall not! No wonder, then, that the Assembly of the World Council of Churches in Evanston, Illinois, selected as its theme: "The Christian Hope." The world is too much with us; and it is too much for us. But it is not too much for God! The Christian hope, to borrow Barth's word (*Dogmatics in Outline*, page 131) does not "melt into an indeterminate expectation of some sort of dreamed-of-glory." That "hope" is grounded on a proper estimate of coming events and a proper judgment concerning events that must transpire before the kingdom is given over unto our Lord and His Christ.

Those events are these: Death; the intermediate estate between death and the conclusion of mortality which God himself shall work; the Second Coming of our Lord in power and in great glory; and the judgment which shall establish forever God's order for all people and for his whole creation. Let there come to us by grace a proper estimate of what it means to die. And there are those who have gone on ahead of us; what of them? Christ came to announce a Kingdom; he shall come to

establish it. Last of all, the Gospel, with Christ as Judge, affirms that there is something eternal about the joys of salvation and something eternal about the misery of sin.

To be sure, it isn't much of a story which does not come to some proper conclusion. The Gospel of the Lord Jesus Christ until now is of what he has "begun to do and to teach." It has been well begun and miraculously continued. It is wonder even now. But, obviously, the end is not yet. Equally obvious is the fact that the end will be, when God shall perfect what in mercy and power he commenced. Down through the ages men of faith, not blind to their sufferings, have kept heart and hope in prospect of glories yet to be revealed. Can we say for ourselves with reassurance, "The best is yet to be"? That is the Gospel!

COMMENCEMENT CALENDAR

SUNDAY, JUNE 2

4:00 p.m. Baccalaureate Service
Celebration of the Lord's Supper
Dr. James K. Quay
Miller Chapel

MONDAY, JUNE 3

12:30 p.m. Reunion Luncheons
4:00 p.m. Reception at "Springdale" by President and Mrs. Mackay
6:00 p.m. Alumni Banquet and Annual Meeting of the Alumni Association
The Campus Center

TUESDAY, JUNE 4

10:30 a.m. Commencement Exercises: The Chapel of Princeton University
Address by The Reverend H. Ganse Little, D.D.
Minister, Pasadena Presbyterian Church, Pasadena, California.

Religion on the Air

John Groller

This coin collection can on the counter of the radio-TV store was different. I was accustomed to seeing them labeled "Help the March of . . .", "Contribute to the Heart . . .", etc. But boldly printed across this one were the words "Help Stamp Out TV!"

With a wry smile many ministers will second this emotion, because this is the day of broadcasting—radio, and now television—with all its problems. And potential! In fact, never has there been such a truly communications age. For religion . . . broadcasting presents an opportunity to reach more people with the Word of God than have belonged to the Christian Church since its founding.

In the beginning of 1957—thirty-seven years since the advent of radio, there are over 3500 radio stations, both AM and FM, on the air in America. According to the United States census, 98 per cent plus homes have at least one radio set. In addition, there are 40 million sets in cars. And, not to be caught between home and car without a radio, teenage America carries a portable!

Nobody listens to radio or watches television but the people.

78 percent of American homes are now equipped with a television set, and served by 500 stations. Next—global TV, in color yet. Imagine seeing in the natural hues of the spectrum a church service coming into our living rooms direct from Palestine, Rome, or Edinburgh. Or Princeton Chapel!

Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and *greater works* than these shall he do; because I go unto my Father."

Are radio and television not *miracle* media—"greater works" that allow us to go through closed doors and touch people with the Word of God? People who might not be reached otherwise? Supplanting the old-fashioned circuit rider with the speed of light, has not broadcasting become the modern day "electronic circuit rider"?

A Hollywood actress thrilled recently over the thought that her one-shot network TV performance would reach a greater audience than could see her in person if she played the same role in a Broadway theatre six nights a week for 250 years.

With one radio or television sermon over a large city station a minister can preach to more human souls than could gather in his average-size sanctuary if he had a different congregation attend each Sunday for 40 years.

What a challenge this represents for the church of Jesus Christ.

I.

Fortunately, the American broadcasting industry has been quite generous in offering free time for religious broadcasts as a public service to the major faiths and representative denominations. It's my considered opinion that by and large broadcasters have contributed more for religion on the air than we, in turn, have done to redeem the time. My observation has been that

they're willing to provide even more time for good programs. More time—as a matter of fact, than we are currently able to handle well.

And yet, hundreds of seminary graduates are being turned out every year into the communities of America and the world to face a veritable forest of microphones and television cameras. They receive practically the same training their fathers did before them in 1920 B.B.—Before Broadcasting. To my knowledge only *one* seminary includes a required course in broadcasting in its curriculum.

Princeton offers three broadcasting courses as electives, and it is my privilege to teach two of these. One is an orientation course in general radio and television background; the other stresses the actual production of various types of radio and television programs; and the third offers a survey of world-wide broadcasting and films, stressing audio-visuals.

In addition, Princeton enjoys radio equipment, facilities and trained personnel to match many commercial stations. Television equipment is more costly, but it is hoped that in time Princeton studios will also be TV-equipped for training purposes.

A good beginning, but for the most part religion at large demonstrates an indifference toward radio and television. This apathy is reflected in almost total neglect of the media . . . or a singularly poor air performance. According to professional standards religious broadcasting generally leaves much to be desired.

The solution seems to be the finest combination of good religion and good broadcasting.

We in the church pride ourselves on having the greatest message in the world. We should acknowledge that commercial broadcasters have the know-how—the successful techniques, for effective communication.

Let's get the two together.

II.

Network broadcasting standards have improved considerably over the years. But the most important broadcaster is the *local* broadcaster. This is because he's closer to the language and problems of his people; and because he's there on the spot to follow up the interest aroused—something not convenient for the network broadcaster to do from New York, Chicago, or Hollywood.

Some of us may not like Arthur Godfrey, but we should have his audience!

Why don't we? Not that religion ever can—or should—compete with strictly entertainment for mass audience. But—and here is where I think we need to face ourselves—do we not address most of our church programs on the air to mainly our very own . . . to those church members already in the fold? In this we are reminded of seminary professors accused of "writing books to each other."

The total air audience comprises more than just our church affiliated people. And this is the consummate concern of the broadcasting industry. Should it not also be ours?

III.

A rough break-down of the mass broadcast audience is as follows: The first group consists of the regular church attenders and supporters. Approximately 30 per cent. The second group consists of nominal church-re-

lated folk—the back-sliders, Christmas-and-Easter variety, and those whose affiliation never really "took." Approximately 30 per cent also. The third group is composed of the non-church related. Approximately 40 per cent. Isn't this the group that basically we should be after?

Yet—most of our broadcasting efforts are beamed to group No. 1, particularly shut-ins. What about that greater group—the *shut-outs*?

Granted that it's easier to prepare programs to our own. Many ministers merely rehash and boil down their Sunday sermon when called on to broadcast.

It isn't too difficult to deliver a talk or sermon to a select or homogeneous group—whether for the women's circle, cub scout pack, Florence Crittenden home, PTA organization, Kiwanis Club, reformatory inmates, grange group, or Phi Beta banquet. But now imagine that you're addressing *all* of these people at the same time—plus others too numerous to ignore, and you begin to get the picture of the heterogeneous broadcast audience.

With radio and television people don't watch or listen out of mere courtesy. They do it because they want to. And when that happens with a religious program we've succeeded in speaking to a need they recognize . . . a hunger they yearn for. Yet this doesn't happen very often. Why? Why not? Because of four inherent weaknesses in our approach to broadcasting:

(i)

First—lack of a clear-cut goal. Commercial broadcasters know very definitely why they're on the air—to move goods off the shelf. Should we not *move people*? How? To do what? Should not our overall purpose be to evangelize, to reach out and gain more souls for Christ?

Some ministers have told me the only reason they participate on the local Morning Devotions radio series is "because it was my turn!" They don't know *why* they are broadcasting, or what's expected of them.

In answer to this problem the Broadcasting and Film Commission of our National Council of Churches has adopted the following purposes for broadcasting: (a) To win listeners and viewers to the Christian faith: by instruction in Christian living; by having programs for those who have no contact with the Church and are unfamiliar with forms of worship, the life, and the language of the Church; and by having programs for particular audiences such as children, young people, the family, the aged, the ill, etc., thereby seeking to meet their special needs. (b) To build a stronger Christian family: by helping the local Church to become stronger; and by creating a better understanding of the local and world-wide services of the Church. (c) To make known the Christian Gospel to every person everywhere: God as the One to whom the listeners or viewer belongs; Jesus as the continuing Saviour; the Bible as the bearer of eternal truths; and the Church as the family of believers around the world.

(d) To help the different religious groups to understand each other. (e) To work with the radio, television and film industry toward the presentation of the best in religious programming.

Are these not worthy purposes to which you too would subscribe?

(ii)

A second basic weakness is our failure to think in terms of suitable program formats for the media. We're reluctant to depart from the hallowed and traditional worship and devotional programs. And yet—isn't that exactly what non-religious folk reject by not coming into our churches in the first place?

In radio the three most popular program forms are music, news, and drama. In television, drama, variety and comedy, and quiz.

I'm not suggesting that we eliminate worship and devotional programs. Let's build a greater variety of programs in order to attract the shut-outs into our Christian fellowship.

For one thing—more music programs. There's a crying need for new musical arrangements to add freshness to our wealth of fine hymns and anthems—the kind of thing Fred Waring has done.

Most radio stations would accept, I'm sure, the interesting story of a hymn with a simple performance, either recorded or live, of "The Hymn for Today."

Many stations would also welcome a program of religious news. Not announcements of church lawn socials, Sunday School picnics or the topic of the minister's sermon next Sunday. But an actual reporting of church world news, with possibly a Christian commentary on the highlight story of the day or week. This type program would also lend itself to a brief feature interview with a visitor or outstanding local personality.

Counseling programs can render a very definite service to broadcast listeners and provide a possible first link of establishing them with the church. Several years ago "The Midnight Minister" went on radio in the south answering questions phoned in while the program was on the air. It has since been widely copied. Different? Sure. But so are these times . . . and the miracle media that allow us to take advantage of them.

To the minister hesitant to be placed in such an untraditional, off-beat spot, let me add reassuringly that certainly he has much more to offer listeners than the blabber-mouth disc-jockey who presides with great fanfare over the "TNT" show—referring to the Time, the News, and Temperature. Worthy services these. But don't we have another kind of "TNT"—The New Testament?

If I seem to have stressed radio so far I do so purposely. While many of us are enamored by the more glamorous television, I believe that religion's greatest broadcast opportunity still lies with radio.

For one thing, there are almost seven times more radio than TV stations. Program time is easier to get on radio. Also, it's simpler and cheaper to produce a radio program.

But even more important is the fact that radio is an audio medium. Religion is largely symbolic. Greater images can be stimulated in the imaginative mind of the listener than can be defined in TV's confining picture. How for example, can the TV screen adequately show creation, salvation, repentance, forgiveness, love, mercy and humility? Even if the television camera focuses on the speaker, the very fact he is Handsome Harry or Homely Henry can detract from what is being said. Have you not been disappointed by suddenly seeing on

TV an artist's conception of something you depicted much better in your own mind? Or seeing a character whose long-familiar disembodied voice aroused in your fertile imagination a much more favorable image?

We must remember that radio is purely *audio.* And television is, or should be, primarily *video.* Yet, most pastors approach a TV program with a script written for radio. The mere photographing of a radio show does not necessarily produce a television program. The industry recognizes a distinct difference in the two media. So must we.

That is not to say that television does not hold a terrific potential for religion. It does. But it's more costly and more difficult . . . and time is harder to obtain. Two things that radio can do better than TV consistently are music and news.

Other types of program possibilities are quiz—especially for children . . . women's . . . children's song and story-telling . . . discussion . . . and drama.

In demonstrating sample tape recordings of these diversified program types during my travel conferences and training sessions, radio station managers and program directors present invariably come up with, "You fellows can have all the time on the air you want if you'll give us programs like that!" Here's proof that the hard attitude of some station management toward our programs is really a defense mechanism against inferior broadcasts that do not hold—much less build—an audience.

A growing field for religious broadcasting is the area of Special Events. Here a religious program or personality is placed on a popular, established program (usually commercial) with a guaranteed audience.

Examples are the Ganado Mission Choir on the network radio "Monitor" series; Brick Presbyterian Church Bell Ringers' Choir on the "Garry Moore Show"; Eugene Carson Blake on "Today" with Dave Garroway; the National Missions Secretary for Work in Alaska, J. Earle Jackman, complete with totem pole, parka and Eskimo yo-yo, on Art Linkletter's "House Party."

The advantages of this unique method of broadcasting are: (a) You reach a ready-built *bonus* audience—in many cases an audience that might not otherwise hear a religious message. (b) Religion and religious leaders are put into a larger setting as a normal part of community life instead of something set apart on Sundays. (c) The prestige of the secular program may give added impetus to religion. People are apt to be more impressed by a layman's interest in religion than a message from a minister—particularly if the layman has a large and devoted following, as so many popular broadcasters have.

(iii)

A third basic weakness is our attempt to crowd too much—too many ideas, into a single program. Remember that the broadcast audience does not have a script or book to follow you . . . and refer back to. So, footnotes are out. Remember too that the span of auditory attention is fairly short.

In a nutshell: tell them what you're going to tell them . . . tell them . . . then tell them what you've told them!

This is illustrated in the earthy preacher's promise to his congregation: "I'm going to tell you three things about Barnabas. First—he was blind.

Second . . . he was *stone*-blind. And the third thing I'm going to tell you about Barnabas—he couldn't see a wink!"

Remember the professor's admonition to his advertising class: "Never repeat for emphasis. I repeat, never repeat for emphasis!"

(iv)

The fourth basic weakness: the failure to sound "human" because of ancient and academic concepts of writing . . . and speaking.

For example—we are taught practically Victorian style prose in school. The emphasis is on how impressive it will look in a book. Read the material aloud and it sounds like a book wired for sound. Much of the human-ness has often been drained out by the time it appears in cold, black type. On the air this can be quite deadly.

The broadcasting media—with its intimate person-to-person appeal with the heart-beat of the spoken word—have breathed new life into stilted, bookish language. Nothing has happened quite like it since the invention of the printing press and the Bible's translation into the language of the people of that day.

As a result, newspapers are brightening up their rigid, mechanical style. Leading magazines like *The Reader's Digest* have pioneered in the simple and expressive "talky" me-to-you language.

For its lofty and mystic language religion is often accused of helping to confuse the confused. Second only to the incomprehensible legalisms of lawyers and meaningless mish-mash of certain philosophers is the "gospel gobbledygook" of some men of the cloth. For all its clarity we might as well be speaking "in tongues."

So—write the way you talk . . . normally . . . conversationally. Use the simple word . . . short sentence . . . yea, even contractions. In preparing your radio or TV talk . . . punctuate like this . . . to help interpret phrases . . . the natural grouping of ideas . . . not to satisfy orthodox grammar.

Consider your air audience—a mother, father and one or two children. Remember, you're talking to them, *individually*, . . . to each single heart and mind. So—be natural . . . conversational . . . *be human.*

And yet, I've met ministers in broadcast training workshops for whom this was almost an impossibility. So far had they removed themselves from man's mundane mediocrity that they sounded at all times—even when I tried to throw them off pedestal-balance by tossing in "Warm enough for you?" . . . like the pontifical parson with the halo in his throat.

A psychological analysis of Arthur Godfrey's success in the rapport he has established with his listeners states that an important factor is his "fallibility" . . . his proneness to error—a sure sign of identifiability that every listener has with even the exalted.

There's a parable for ministers in the story of the scout executive who, envied his position implying lively outdoor fellowship with red-blooded youngsters, replied laconically, "In my work I never see a boy. Nothing but adult committees." In our church work we, too, can get so far removed from the people that we lose the ability to speak their language.

Your most successful air personalities are those who acquired the knack

of just chatting—Godfrey, Galen Drake, Bing Crosby, Perry Como, Jack Webb, Steve Allen, Franklin D. Roosevelt, Mary Margaret McBride, Garry Moore, and Dave Garroway.

The broadcasting minister should imagine a father, mother, and a child or two seated at arm's length in the privacy of his study. Now talk to them—addressing each in turn with the lower conversational tone of your voice, quietly . . . earnestly. Chat . . . just chat informally . . . conversationally.

IV.

Religion has developed to date perhaps only one really professional broadcaster. We Protestants have yet to come forth with a truly dynamic, outstanding radio or TV personality.

Broadcasting is big business. The audience it delivers is massive . . . almost frightening—if you're not selling soap, soup, cigarettes or second-hand cars. What an opportunity for the church! We must take radio and television seriously. We must support them . . . and train our religious leaders to use them wisely. Happy to note, 17 Princeton Seminary professors, including the President, participated two years ago in a TV Bible series over a Philadelphia station. Student-written radio scripts titled "Today's Good Word" and developed in my Production Class are receiving wide usage . . . and are being emulated. Just this season the Seminary choir appeared on the network TV program, "Frontiers of Faith." And during Lent the Seminary is featured on a New Jersey television station under the auspices of the State Council of Churches. Yes, Princeton is "radio-active."

Many of the sect groups spend as much in producing their lone national network broadcasts as we 30 "standard-brands" denominations allot for all our combined radio and TV efforts through our Broadcasting and Film Commission. And locally we ofttimes decry the broadcasts of the "splinter groups." One such critic was deflated recently with this remark, "I like what they are doing . . . better than what you are *not* doing!"

You can help by cooperating with the Broadcasting Chairmen now appointed in all our synods and presbyteries. Help them to channel our Presbyterian efforts into the local cooperative programming of the Ministerial Association or Council of Churches. And coordinate the related programs of our National Council's Broadcasting and Film Commission to the significant local scene.

Not to use radio and television to the utmost of our ability is to be derelict in our Christian duty.

Just think—with one radio or television broadcast in the average large city you can reach more people with the Word of God than Jesus did in his lifetime . . . and St. Paul in his entire ministry!

A MESSENGER OF GRACE

CLARENCE EDWARD MACARTNEY: 1879-1957

J. Clyde Henry

When death claims a man who has been held in high admiration and affection, one begins fondly to embroider cherished memories, so that the stark outline may be preserved in living colors. There is the temptation that the heart will give wings to rhapsodic utterance unshared by those to whom he was a stranger. But there is the danger, equally grave, that those who knew him only from afar may not know the inspiration and ideals that made the man.

William Cowper, in *The Task*, describes the character of the true minister:

> I would express him simple, grave, sincere;
> In doctrine uncorrupt; in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impress'd
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men.

Clarence Edward Macartney could have sat for that portrait. He was such a messenger of grace.

Man is such a mystery to himself that it seems presumptuous to attempt to explain another's character. Like some unknown island which presents to the explorer only its shoreline, now rocky and forbidding, now pleasant and inviting, while the heart-land is unrevealed, so is man. Yet, where its streams and fountains flow into the sea, there may be found, carried on its waters, evidences of an inner life easy to interpret and to understand. And the soul of every man has such inlets where the heart is revealed.

I

One cannot begin to understand Dr. Macartney as a person until he discovers the unfailing springs of inspiration which flowed from his home. Dr. Joseph Longfellow McCartney was pastor of the First Miami Church of the Covenanters in Northwood, Ohio, and Professor of Natural Science at Geneva College, the Covenanter School located there, when his last child and fourth son was born on September 18, 1879, and given the ponderous name Clarence Edward Noble. The father received his theological preparation in the small Covenanter Seminary in Allegheny (now Pittsburgh), Pennsylvania, and his scientific training under the famous Professor Agassiz of Harvard. In his youth he had some exciting experiences on the Underground Railway, which may help to explain his son's fascination with the Civil War history and its personalities. He was a man of strong

personality and extraordinarily wide general knowledge.

The mother, however, by the unanimous testimony of the children, was the dominant personality in the home. She was born Catherine Robertson in Scotland, and came to America as a bride in 1868. She was a woman of high culture, wide learning, broad sympathies and deep spirituality. Her example in caring for the poor of the community, in organizing Sunday Schools for those remote from the churches, her singing the songs of faith and home, her narration of stories on Sabbath afternoons, made indelible impressions on her children.

Dr. Macartney described his home thus: ". . . a godly father and godly mother, working and praying for their Lord and their children, where no word of temper and no act of violence was ever heard or seen, and where the Christian life was not only taught out of Psalm Book and catechism, and Bible and commentary, but was itself drawn out in living and unforgettable characters of beauty and power which still shine as stars in heaven to comfort, guide and cheer us on our way." It was a home of devotion with family worship held twice daily, of discipline, with the "taws" hanging in their honored place behind the door, and of dignity characterized by "plain living and high thinking."

In the pulpit Dr. Macartney studiously avoided personal references of an intimate nature, with one exception: he did not hesitate to refer to his home. He wrote, "The preacher always runs some risk when he uses his own personal experiences for illustrations. . . . There is no doubt that wisely-selected illustrations from personal experience will often be very effective. If a man has had a godly home and godly parents, references to that home and to his parents will always be acceptable and timely."

In 1880 Geneva College moved from the banks of the Miami to a location overlooking the lovely Beaver valley above the town of Beaver Falls in Western Pennsylvania. The McCartneys built the first faculty house on the new campus and named it Fern Cliffe. Guests, such as John G. Paton, brought something of the romance of travel, the dignity of Christian statesmanship, and the necessity of Christian evangelism and missions. The pranks of the college students and the exploits of athletic teams brought spice to life, whose flavor Doctor Macartney always enjoyed. In his later life, his staff learned to be suspicious of assignments on the first of April, after several had gone to comfort the sick at non-existent addresses, or to arrange weddings for non-existent couples, or to deliver packages to non-scheduled trains. His interest in athletics, particularly baseball, continued to the very end. Many a boy was amazed to hear the learned preacher cite records and averages of athletes and teams, and listened with new respect when he spoke of spiritual things.

In the home he preached his first sermons, with the family properly seated as the congregation. He recalled the first two sermons he worked on as a mere child. The text of one was "Jesus wept." The text of the other, "There shall be weeping and wailing and gnashing of teeth." He then commented, "After all, the two texts and the two childish sermons were true to the Scriptures and true to the Gospel, for the prophets, the apostles and Jesus him-

self strike these two notes: God's judgment and mercy, his compassion and the penalty upon sin."

The family expeditions along murmuring streams, over covered bridges, up pleasant glens, visiting neighboring farms, gave him a love for the countryside which a ministry of half a century in the heart of three cities never quenched. He delighted to go with members of his staff or other friends to spread their table on some flat rock above a quiet stream, or on some green field with the beautiful countryside and its peaceful relaxation. Here, with the responsibilities of the church laid aside, he was a boy again, playing family games such as charades, or telling stories, or wandering through the woods. At Summer Camp the boys loved to follow him on a hike over the hills, and many men and women swore that never again would they start out with him on a Sunday afternoon stroll which led them up and down steep trails and cut through tangled underbrush, took them over fences and across streams, before they returned to their starting place. His frequent allusions in sermons to nature's open volume reflected his love of the countryside.

II

The family moved to California in the mid-'90's because of the father's health, and while there Dr. Macartney was graduated from the preparatory school of Pomona College at Claremont. He followed his next older brother, Albert, to the University of Denver, but after one year both brothers transferred to the University of Wisconsin. There he came in contact with the great liberal Robert M. LaFollette, who took personal interest in the young student's oratorical abilities and coached him in preparation for the college contests in which he was eminently successful.

After graduation he went to Harvard University, intending to study literature, but chose instead to travel. After an overseas tour he returned to Beaver Falls, where he worked on the local newspaper as reporter. He finally made the decision to follow his three older brothers into the ministry, and the next fall he entered Yale Divinity School. Not finding the atmosphere congenial, he transferred to Princeton Seminary, where he sat under such men as Francis L. Patton, Benjamin B. Warfield, John D. Davis, William Brenton Greene, Jr., Geerhardus Vos, Robert Dick Wilson, William P. Armstrong and Frederick W. Loetscher, men of high scholarship and strong Christian faith. Concerning his scholastic training, he said, "I have always been glad, too, that although a product of an orthodox Christian home and an orthodox Christian theological seminary, the critical years of college training were spent in a great state university where the religious atmosphere and influence were not marked. The courses in history and literature and science in no way shook my faith, but finally strengthened it. Indeed, if I had a boy to send to college today I think I would much prefer that he go to one of the great secular universities where the Bible is not taught or discussed at all, rather than to some of our quasi-denominational colleges where the Bible is taught, but almost exclusively from the modernistic and rationalistic point of view. It would be much better if many of these colleges let the Bible altogether alone."

During his summers while a seminary student, he preached in the lovely

village of Prairie du Sac, Wisconsin, and upon graduation was called to the church there. But at the same time he received another call from the First Presbyterian Church of Paterson, New Jersey, in the center of an industrial city, and upon the advice of Dr. David J. Burrell, minister of the Marble Collegiate Church in New York City, and instructor in homiletics at Princeton, he went to Paterson. There he laid the foundation of his future work and methods in the ministry. From the beginning he preached without notes, in order to have that contact with the congregation for which there is no substitute. There he discovered the strong appeal which the stories of the Old Testament have, and the interest there is in biographical preaching. Through doctrinal and apologetic preaching he used to show that Christianity and common sense are not strangers one to the other, though some who ridicule "the faith once for all delivered" try to divorce the two. It was here, as the result of a moving experience, that he began to preach what he called "sermons from life," which he continued to do throughout his ministry. He entered upon his life-long study of the Apostle Paul, which he enriched by his travels in the footsteps of St. Paul until he had visited almost every place mentioned in the New Testament in connection with the great apostle. He continued his interest in historical writing by publishing a history of the Paterson Church, the first of some sixty books in the field of religion, history, biography, and travel.

Dr. Macartney was always conscious of the dignity of the pastoral office. A picture of him during the days at Paterson shows a handsome young man with dark, wavy hair, clothed in a pulpit robe, wearing a black rabat and clerical collar—quite a contrast to the plain Covenanter dress he was accustomed to, and I suppose somewhat of an innovation for those days in Presbyterian circles. He was always particular about pulpit appearance, and deplored the wearing of "wall-paper neckties," as he called them, with splashes of bright colors, in the pulpit. He enjoyed laughing with his assistants as they later recalled their early discomfiture when they were sent to purchase or exchange some article of apparel—necktie, shirt, or suit—so that they would make a more proper appearance behind the sacred desk.

III

There was nothing strikingly unique about his pastoral ministry, unless it was the fidelity with which he performed it. In a busy ministry with five regular preaching and speaking responsibilities each week, and frequently more, he called in the homes and in the hospitals three and four afternoons and two and three evenings every week. There was probably not a home in the widespread congregation in which he had not called and offered prayer. There are some who noticed only the external reserve of the man in public appearance. But it took but little association with him to discover the warm heart and sympathetic spirit which was the true man. He was as welcome, and as much at home, in the humble dwelling of the poor as he was in the house of affluence. The strata of society, and he ministered to them all, were a matter of

indifference to him. He did not "talk down" to any; he did not seek to "live up to" any. Because he was primarily the minister of Jesus Christ, he was indifferent to the criticisms of men.

Those who were not altogether sympathetic with his stand, or who were unacquainted with the hidden springs of action, sometimes complained of this indifference to public opinion. A Pittsburgh magazine published a biographic sketch which was not enthusiastically complimentary. The writer said of Dr. Macartney, "His sermons against secularization of the Sabbath, his condemnations of current motion pictures, liquor advertising, and vice conditions in the city, have time and again made newspaper stories. He never considers the popularity of his stands. Recently when he objected to a Sunday war bond rally the newspapers were deluged with critical letters suggesting that if America had lost the war she might have lost her churches. Firm in his convictions, he paid no attention."

But he was sensitive to the pulse of the city and the nation. Both in Philadelphia and Pittsburgh he took midnight walks through the "tenderloin" section, and visited with the hapless men brought by the police in the middle of the night into the station houses. And who will ever forget the service on D-Day conducted from the Geneva pulpit above the city street, when Sixth Avenue was thronged from corner to corner, as he led the people in a spontaneous service of prayer and dedication? He was a true patriot who delighted to remind his church and country of the blood-bought heritage of America, and the debt we owe to the heroes of the nation.

IV

In 1914 Dr. Macartney went to the Arch Street Presbyterian Church, that beautiful temple of Corinthian architecture in the heart of Philadelphia. It was there he reached the full stature of the mature preacher. His sermons attracted wide interest, especially among the university and medical students who came to his services. It was the response of two medical students which led him to repeat each autumn his sermon on opportunity, "Come Before Winter," first delivered in 1915. He was a pioneer in radio broadcasting and the service from the church was broadcast each Sunday morning.

His preaching was always Bible centered. Two days before he died, he said to his brother Robertson, who was leaving to preach in a nearby pulpit, "Put all the Bible you can into it." Dr. Macartney simply preached what he had practiced. There is scarcely one familiar character of the Old or New Testament that was not the theme of some sermon, hardly a scene which he did not illuminate with his rare powers of description. A newspaper comment after his death mentioned, "the imagery and matchless timing of his story-telling, like the glorious hues of a master's brush stroking the picture of life." Here all the treasures of intelligence, all the fountains of emotion, were brought into play. He dreamed dreams and saw visions, he communed with the spirits of just men made perfect, but in all spoke to the hearts of men. He was frequently dramatic but never theatrical. The first impression one received from Dr. Macartney's preaching was its simplicity—a single theme stated, illustrated and applied, yet always binding

the heart of man to the heart of the gospel. He frequently used the great moral words—influence, opportunity, conscience, affection, repentance, and so forth. But he clothed them with living forms, marched them up the church aisles, and bade them testify for themselves.

All his preaching revolved around the "grand particularities of the faith." He insisted that without the historical foundation of revelation, the Christian gospel has lost its power as a symbolic record of experience. His doctrines were not "fashion'd to the varying hour." Standing in the Reformed tradition, he took his position without mental reservation, upon the Word of God as "the only infallible rule of faith and practice." He preached the truth of the Incarnation, not based upon metaphysical speculation, but based upon the historic fact of the Virgin Birth. He preached often on the doctrine of immortality, but based his belief not on the moral necessity of such a hope, but upon the bodily resurrection of Jesus Christ. And in the light of these two doctrines he lifted high the cross of Christ in all its shame and all its glory. "No one who has knelt as a penitent sinner at the foot of the cross will find anything in the 'fountain filled with blood' to offend him, but much to thrill him." Then followed those other great themes of the Christian revelation: the sovereignty of God, his providence in personal life, and the grand and awful message of the final judgment and eternal redemption.

This was a period of religious controversy, with many preaching "another gospel which is not another," using dishonest semantics to emasculate words of historic Biblical and redemptive meaning. Dr. Macartney did not hesitate to enter the lists and to raise his standard. He was described as a leader of the fundamentalists, and whatever that vague word may mean, he proved that it was not contrary to scholarship and courtesy. Dr. Fosdick, in his autobiography, *The Living of These Days*, pays tribute to the fairness and courtesy of Dr. Macartney throughout this historic debate. This controversy was no mere academic matter to Dr. Macartney. He held that there is a moral fault running through the character of the preacher in a confessional church who cannot repeat the Apostles' Creed without lying, and that the church which tolerates such a preacher is in spiritual peril. He received his share of abuse, but without bitterness. There is an ungodly conceit which enthrones reason and which will not accept anything the reason does not approve. And there is a godly conceit which enthrones Christ and his Word which will not receive anything which is contrary to them.

As the result of his prominence in the Church, he was elected Moderator of the General Assembly, meeting in Grand Rapids, Michigan, in 1924, after he was nominated by William Jennings Bryan. He was the second youngest man in the history of the church to occupy that high office.

Twice Dr. Macartney was invited to occupy chairs at Princeton Seminary, but he preferred the work of the pastorate. In 1927 he received a call to the First Presbyterian Church of Pittsburgh, and there he entered upon his last and longest pastorate. His preaching continued to attract throngs every Sunday morning and evening. He was

Superintendent of the Sunday School and active in all the phases of the church's institutional program. One of the inspiring features of his ministry was the organization of the Tuesday Noon Club for Business Men, which grew from a small beginning until the church was crowded with men each week for a twenty-five minute period consisting of a song service and a brief biblical address.

V

Dr. Macartney's preaching was essentially evangelistic. He spoke with the shepherd's heart, and in practically every sermon he pointed to the way of salvation. One time I was asked by a missionary with a program of religious broadcasting to make a selection of Dr. Macartney's printed sermons which would be particularly useful in his program of radio evangelism. I was struck by the fact, as I reviewed the sermons, that practically all of them, except those preached on special occasions, with but little adaptation, were suitable. Homer Rodeheaver said to me after a service at which Macartney preached, "I told him once that if he would devote all his time to it, he could be the greatest evangelist of this century."

And what shall we more say? For the time would fail to tell of his books and addresses, his lectureships and preaching missions, his historical investigations, biblical explorations, his honors, and degrees. In 1953, after a pastorate of twenty-six and a half years "where cross the crowded ways of life," and after contending with an annoying and weakening illness for five years, he retired to spend his last days at Fern Cliffe, the boyhood home which still occupies its prominent place on the campus of Geneva College. He fulfilled the dreams of Goldsmith's Wanderer:

"In all my wanderings round this world of care,
In all my griefs—and God has giv'n my share,
I still had hopes my latest hours to crown,
Amidst these humble bow'rs to lay me down,
To husband out life's taper at the close,
And keep the flame from wasting by repose.
Around my fire an ev'ning group to draw,
And tell of all I felt, and all I saw;
And, as a hare whom hounds and horns pursue,
Pants to the place from whence at first he flew,
I still had hopes, my long vexations past,
Here to return—and die at Home at last."

He continued preaching and writing for two and a half years until increasing illness halted his steps and at last confined him to bed. With members of the family who came to spend the last vigil with him, he revived the custom of family prayers, and once again the house was filled with the music of the Psalter. His mind remained active until the end—preparing sermons and manuscripts for publication. Knowing that death drew nigh, he planned his funeral service to be a simple testimony of praise to Jesus Christ and his triumphant grace. He chose the hymns

"Rock of Ages," "The Twenty-third Psalm," and "Amazing Grace" to be the witness to his faith. His last message to his friends was, "Tell them, my anchor still holds." Then in the evening on February 19, he closed his eyes in sleep and put on immortality.

In summing up the life of John Bunyan, Dr. Macartney wrote: "The bell which Bunyan struck three centuries ago, high up on the tower of his allegory, still vibrates with its ancient melody, ever haunting the imagination of mankind, its tones as deep and sweet and true as ever, for they echo the deep eternal truths of sin, atonement, redemption, regeneration, judgment to come, and life everlasting." These words are descriptive of the life and ministry of Dr. Macartney. He was a faithful minister of the Incarnate God, a messenger of redeeming grace.

The Preacher's Bookshelf

"A very creative enterprise. I am delighted with your choice of material." So comments Reinhold Niebuhr on the Reflection Books being published by Association Press, 291 Broadway, New York 7, N.Y. This series consists of new fifty-cent paperbacks for the average layman and includes such first-rate Christian publications as J. H. Nichols: *Primer for Protestants*; Roland H. Bainton: *What Christianity Says about Sex, Love and Marriage;* Georgia Harkness: *Religious Living*; Stanley Stuber (ed.): *Basic Christian Writings;* Hazel Davis Clark (ed.): *The Life of Christ in Poetry; Words to Change Lives*, a symposium by fifty-eight leading American clergymen.

Each volume is attractively bound and printed in clear type. Every six months a new group will be published and will represent some of the best reading available on Christian faith and life. Ministers and leaders in Christian Education will find in this series much excellent resource material for classes and discussion use.

D.M.

THE ROBERT E. SPEER LIBRARY CAMPAIGN MOVES TOWARD VICTORY

LATE one night in New York's Grand Central Station, languid travellers noted a distinguished man patiently reading a book. He was obviously a man of refinement and mental alertness, and those who restlessly turned the pages of their newspapers judged that he had missed his midnight commuters' train and was waiting for a morning train to take him home. The man was Robert E. Speer, who always traveled with a good book for such an emergency.

One of his own books, written later out of personal sorrow, proved to be a means of grace to the late John Hayes in his long imprisonment by the Communists in China.

We are now embarked on an alumni campaign to complete the great library that will enshrine for centuries the memory of Robert E. Speer.

Something in the heart of each one of us has leaped to match that which was valiant in the soul of this man. From all sections of the country try-cards have been mailed in by alumni saying, "Yes, I will try to raise my share."

Many an alumnus for whom the trivia of life have dulled the cutting edge of enthusiasm, has entered this campaign to link his life with something that will abide. Here is one of those opportunities to build for centuries. The stone of which the library is constructed will be a symbol of the rock-like quality of the man whose name it bears. Something of the same spirit breathes in the letters that come from alumni around the world.

One of the Pittsburgh alumni raised his share by a simple request to a retired executive in whose heart was also the "valiant spirit." Others, "toiling like miners under a landslide," are finding contributions here and there, if not all in one easily accessible place. One team group even made a compact to raise among themselves the share of a fellow alumnus who was in an impossible situation, in order that their team could participate one hundred percent.

If this is indicative of the loyalty of our alumni association as a whole, then at Commencement time our president, Bill MacCalmont, can announce to Dr. Mackay that the entire $350,000 required to complete the library is in sight.

Sincerely yours,

BRYANT M. KIRKLAND '38
FRED E. CHRISTIAN '34

The Robert E. Speer Library will be formally dedicated on Tuesday, October 8, 1957, at the time of the autumn meeting of the Board of Trustees

WORSHIP AND EVANGELISM[1]

DONALD MACLEOD

MOST of us have experienced the blessing of true worship. Many of us know something about the aim and function of evangelism. Each of these conjures up systems, techniques, and ends which vary according to the nature of each situation and the temperaments of those involved in them. But when you bring both terms together —worship and evangelism—it seems that there creeps in unavoidably an element of paradox. They do not appear to belong together. And the chief reason is that for too long we have associated worship exclusively with complex liturgy, altar, bell, and stole, while evangelism has been no more in our estimation than tent meetings, song leaders, and undisciplined demonstrations of emotion.

But those who know the Christian faith and whose judgment of its expression is sober, realize that any separation between evangelism and worship would be unfortunate and indeed wholly unwarranted. They belong together. One complements the other. In a recent article in *The Christian Century*, Dean Homrighausen of Princeton Seminary asks, "Why should evangelism be separated from the rest of the church's ministries—from worship. . . ." And in reply he says, "Evangelism's chief task is that of initiating the encounter between God and man and of insisting that the other ministries keep that encounter alive in their work." Here we see these two matters in proper perspective. Worship and evangelism are not paradoxical; they belong together because it is the aim and business of worship to nourish and sustain that tremendous venture of faith which evangelism claims from and initiates in the hearts of men.

Now, this conference has its roster of experts on evangelism. I do not intend therefore to cover any ground of theirs, nor do I presume to know my way around in their specialty. I wish to talk principally about worship and shall do so under two aspects: Where are we in our approach to worship today? and, Getting back to first principles in our worship.

I. WHERE ARE WE IN OUR APPROACH TO WORSHIP TODAY?

It is a truism to say that we are witnessing today a resurgence of interest in and a concern for worship in most branches of the Reformed tradition. This is not a superficial examination, but a basic inquiry that asks such probing questions as: Why do we do what we do in worship? How ought we to do what we do at eleven o'clock on Sunday morning? Where and when should we do what we do in the sanctuary? These questions, you see, are not academic, they are really "existential," especially in the light of two tendencies which we have seen in the past few decades in the worship of our Reformed tradition.

[1] This article is the substance of two lectures given at Whitby, Ontario, at the annual Conference on Evangelism of the United Church of Canada, September 1-2, 1956.

1. *Informal Worship*

This is a type of worship—possibly more common in Reformed Churches than elsewhere—in which the keynote is fellowship. Church announcements in the Saturday newspaper indicate that such-and-such a church has "bright services." Usually outside talent is featured in the music program and the "cult of personality" is emphasized, indeed is frequently the focus of attention whether it is the minister, the soloist, or some "terrific" individual from abroad. I recall that some years ago in my home province a certain church included in its newspaper notices this slogan, "The Church with a Mother's Welcome." The welcome of Monica or Gertrude? Remember to Augustine and Hamlet each was respectively a mother.

2. *Formal Worship*

This type is indicative of a trend in many non-liturgical churches during recent years. There is almost a painful absence of any emphasis upon the personal element. The atmosphere is slightly chilly from a shrewdly calculated strategy to keep everything as objective as possible. Hymns, prayers, and actions point to that "Wholly Other" before whose face all men stand in awe. Once I knew a minister whose services were of this type and invariably he spoke of the "weight" of the worship of his congregation.

Now, midway between these two extremes are other people—myself among them—who are deeply concerned about what is going on in contemporary worship. We deplore the slap dash type of worship service which has all the poor features of the tent meeting and the general atmosphere of a Rotary Club convening on Sunday. At the same time we shrink from that icy formalism and extravagant symbolism that is creeping into so many of the free or non-liturgical churches. Yet we are happy that many denominations are re-examining their worship, that commissions are being appointed, chairs are being established in our seminaries and theological colleges, and scholarly research is being done by competent thinkers and historians.

What are some of the concerns we have at this stage of the development of contemporary Reformed worship?

(i) There is a tendency to emphasize disproportionately the psychology of worship almost to the exclusion of that theological element which is basic to every act of worship. Efforts are directed to the beautifying of worship by means of adornment and decoration rather than by re-discovering why, theologically, certain things ought to be added or done.

(ii) There is a renaissance of interest in symbolism, but unfortunately it has gotten somewhat out of hand. Many Presbyterian and United Churches have forgotten the rock from which they have been hewn and hence, without any constraint, symbols have become anybody's whim—crosses, vases, candelabra, etc., appear without any studied reasons for their being where they are. Indeed, the organization of the furnishings of many sanctuaries defies any basic order of symbolism and, in some cases, even an acceptable rationale.

(iii) The element of purpose is not clearly defined or delineated. There is no distinct understanding among the members of the congregation of

what we come together to do on Sunday morning at eleven o'clock. In many cases a whole assortment of things are performed in which the aim or end is not quite clear. Many congregations have never been more than patient audiences who witness a show or spectacle which the preacher and choir attempt to put across. Whatever the whole act is, it is definitely not *common* worship.

(iv) With certain denominations, or offshoots of denominations, the element of objectivity is lacking in their acts of worship. So little that is said and done is directed Godward. Emphasis upon fellowship as "good fellow-feeling" leads to personal assessment and introspection in which elements of adoration, praise, and sacrifice have little part.

(v) The program of worship in many Reformed churches is not sufficiently Biblical. The Christian Year, which takes its format from the drama of redemption in the Gospels is not observed or adopted with any sense of consistency, and therefore some congregations which would scream over any attempt to downgrade the celebration of Christmas and Easter, apparently are not disturbed by the fact that the Ascension and Pentecost are entirely overlooked.

(vi) It is encouraging to see how the "sanctuary" concept of the House of God is taking hold among Reformed folk. However, among many branches of our tradition, the place of worship is still named "the auditorium," and Kirk Sessions use little discretion in permitting plays, pageants, lectures, and recitals, to be given in the very room where on Sunday the Holy Sacraments are observed and performed.

(vii) Not a few of us are frequently disturbed by the careless indifference of many ministers regarding public prayer in the act of worship. The depth of such a responsibility and the necessity for exacting preparation have never struck them and therefore the feelings and aspirations of their people always fall or stop short of a deep consciousness of God's ministries of Grace.

(viii) There is need for a greater sense of unity in each service of worship. There has grown up in the Reformed tradition a false conception of the place of preaching in the act of worship which comes into focus whenever a church advertisement states "Morning Worship and Sermon." This incorrect impression is given by ministers for whom everything prior to the sermon is "preliminaries." Worship and preaching are complementary and not exclusive.

(ix) Some ministers do not take seriously the pattern and quality of the Sunday calendar or bulletin and tolerate slip-shod printing, ugly formats, and faulty composition. In a day when secular advertising uses nothing except the finest means to sell its products, many churches are content to give the impression that in God's work "anything will do."

(x) Earlier we saw that worship and evangelism are closely related. Do the Christian education programs of our churches take this into account? If worship is to nurture and to deepen the significance and meaning of a decision for Christ, should it not deserve more thought and careful concern than it receives in many of our churches?

Here are ten critical observations about contemporary worship in the

Reformed tradition. Obviously it is not enough merely to diagnose the situation. Some constructive suggestions are called for and these are all the more necessary since many of our ministers and churches are aping other liturgical traditions rather than seeking and using those customs that are native to the genius of our own.

II. Getting Back to First Principles in our Worship

To improve our worship and to make it more meaningful, the following suggestions are given, not to be considered as exhaustive measures, but as an attempt to deal with some of our more pressing concerns.

1. *The Meaning of our Worship*

To worship God really and truly means to become aware of His presence and of His benefits of Love and Grace. When Isaiah went into the temple, he saw God "high and lifted up" and immediately he saw himself in the lostness of his sinful nature. He appealed for help and God answered by doing something for him. The climax of the incident came when Isaiah decided upon complete enlistment to God's service. Here we see the basic nature of all true worship—God does something and we respond. And for us as Christians this is so very meaningful because God has done for us so great a thing in Jesus Christ that our whole being is claimed as our response to His gift. This is the theological basis of worship: God has acted for us men and our salvation and in gratitude we give ourselves and our service unto Him.

Now, when we undertake to enrich our Reformed worship, it does not call merely for the adding of a few responses and Amens here and there, or the playing of soft music, or the robing of the clergy—good as these may be in themselves—but it does require the reinstatement of the central fact of our worship, namely God. Mere beautifying of our act of worship by decorative means is harmful because it can so easily become an end in itself, and in the long run it is merely the use of psychological means where the problem is theological. The enrichment of our worship is done by what George W. Fiske called "the ennobling of worship." And this ennobling, this lifting up of the meaning of worship, comes when we realize that God has sacrificed something for us and we must make our sacrifice in response to his act of Grace. Therefore, the element of sacrifice becomes more real in our act of worship and any suggestion of a service of worship as being merely good fellowship or a bright and sprightly session is maudlin and deplorable, to say the least.

When, therefore, the theological meaning of our act of worship is fully understood, certain benefits or results issue from it. The purpose of our worship, for example, becomes clear. Our service on Sunday morning is not intended to entertain, or to be a performance on the part of the minister and choir, or to be of such a nature as to make people feel better. It will be, as the hymn writer put it, an experience of this character: "Lo, God is here! let us adore, and own how dreadful is this place." Moreover, this theological emphasis will give shape to what we do. There will be a measure of balance between the objective and subjective which will appear whether you use the

original pattern of the Order of Worship used by Calvin in Geneva or adopt that excellent format outlined by Dr. Sclater in *The Public Worship of God* (Yale Lectures, 1927). Either system will prevent the hopelessly confused and meaningless orders of worship that are found in many Reformed churches today, where the act of worship is merely a "tossed salad" of bits of adoration, confession, and petition, all flavored with a dressing of "nonchalance."

Further, this theological emphasis contributes to the unity of our worship. Our worship, from the very beginning, was meant to be *common* worship. It was to be the unified response of the common people to what God has done. No other unifying factor is necessary; indeed no other is capable of welding men and women in common devotion to the Unseen. And what is more, this is the key to fellowship. The much talked-of "fellowship" of the Gospel Halls is frequently a mere emotional bath which unites the people because it is sticky. But the true fellowship of God's House is known when men and women acknowledge one common Lord, when they sense the gravity of their sin, when they receive Christ's pardon, and when they bless his name for what he has done, and when they go out to live the implications of this experience in their everyday existence.

2. *The Method of Our Worship*

Method in worship includes several things—the place in which our service is held, the symbols we use, the various acts we perform, and the techniques we employ. In this connection again we find two extremes. We see Reformed worshippers gathering in a bare and ugly room, usually named an auditorium, where any appeal to the imagination or the sense of beauty is entirely absent. On the other hand, we have watched with concern the growth of a freakishness in contemporary church architecture in which the aim seems to be that a church should not resemble anything else on earth. What is needed, then, is to get these matters into better perspective.

We may feel relieved that the bare and ugly auditorium is on the way out. The "sanctuary" concept is gradually taking hold, which refutes the Roman Catholic idea that the presence of God is confined to a little bird-cage-like enclosure upon the altar, and declares that his Being fills and hallows all the house. When we dedicate a church we invite the Holy Spirit to consecrate every part of it to holy use. This does not mean that we make a fetish of any article or associate with it some magic essence, but we regard the whole church sanctuary and all it contains as set apart for sacred use. And with this understanding, Kirk Sessions must exercise their authority and responsibility in refusing to permit the church sanctuary to be used for Christmas entertainments, secular concerts, debates, and so forth, during which time pulpit, Communion Table, and other symbolic objects are shoved aside, and what is more disturbing, are used as conveniences for hats and coats.

At the same time, there is the danger of a swing to another extreme. Who has not entered a United or Presbyterian Church and felt ill at ease and definitely not at home? The Communion Table is pushed up against the front wall and is laden with a miscellany of candles, cross, and vases. Or, if it remains in its old place it is covered with

baskets of gladioli and a dozen empty collection plates. The former is an attempt to ape the Anglican Altar and the latter suggests the anarchy of the Gospel Hall. No one wants to retain the old Akron type with its central pulpit, rows of organ pipes, and semicircular pews. The trend is against it and certainly this is good.

How then should a reformed sanctuary be set up? This is a most difficult question to answer because any appeal to precedent is a step into hopeless confusion. Maybe the only answer that can be given is from a theological perspective.

To provide most adequately for the expression of the genius of Reformed worship the apse or shallow chancel is useful. On its platform the pulpit and lectern may be set at the left and right, and the Communion Table placed in the center with the chair for the minister behind it. The central emphasis of Reformed worship is the proclamation of the Word of God and our human response to it. The lectern, surmounted by the open Bible, presents the reading of the Word. The pulpit reminds us of the exposition of the Word. The Communion Table presents the Word in action. And these three objects are not separate entities but are facets of the one act—the proclamation of God's Word. As someone has said, "Not pulpit or minister, not organ or choir, not sermon or singing, is central to Christian worship; but Christ, and the symbol which silently speaks of him should be given central place." Hence the Communion Table ought to be bare and allowed through such simplicity to speak to us of no one except Jesus only. It should never be pushed against the wall to resemble an altar. Our worship is a fellowship of the common people and with the clergyman seated or standing behind the table he is able to bid us welcome to *koinonia* at its purest and best.

Other matters related closely to our method in worship include the proper reading of the Holy Scripture, the adequate preparation of prayers, and diligent care in the form and composition of the weekly bulletin and calendar.

3. *The Motivation of Our Worship*

J. O. Dobson describes worship as "the bringing of all our life into the light of the presence of God." The end of evangelism is wholeness of life. And worship plays a large part in realizing this fulfillment.

In this connection the total program of our worship must be made more Biblical. The pattern of the Christian Year follows the story of God's redemptive act as it is presented in the New Testament. When the theme of our worship services follows the Christian Year, no part of that great drama of redemption is omitted or inadvertently slighted. And as the great festivals of the Christian Year are appropriately observed we are, for example, born again with Christ at Advent and Christmas, and we rise to triumphant life with him at Easter-tide.

This new motivation, moreover, reinterprets that for which the service of worship on Sunday is intended. It is definitely not a matter of going to hear someone preach or sing. These are important. And it is equally important that they be done well. But, as the late Dr. Sclater warned us, preaching must not be exalted at the expense of praise and prayer. Preaching takes

its rightful place in our service of worship when through the medium of language the living Christ is lifted up before the congregation and he himself comes to those who will receive him in faith.

And further, this matter of motivation brings us back to the real relationship between worship and evangelism. As we intimated earlier, what evangelism begins, worship must deepen and sustain. To quote Dr. Homrighausen again. "Without evangelism no one becomes a Christian and without worship no one remains Christian." Evangelism is the initial step. Worship brings the power by which we are conformed to Christ's likeness and are made constantly aware of the guidance and purpose of the Holy Spirit. Hence worship and evangelism are inseparably bound together in the main business of the Christian Church, namely, the making of the new man in Christ.

The Relation of Ideas to Freedom

"Merely to teach ideas is not enough . . . Human history is the arena in which potent ideas compete with each other for men's loyalties. Men, free to think, give their loyalties to ruling ideas which either enslave or truly liberate them."

—Howard Tillman Kuist, *These Words Upon Thy Heart.* (Second Edition) John Knox Press, Richmond, Va. 1956. P. 116.

PRINCETONIANA

Lefferts A. Loetscher

Academic Life

A very pleasant social evening was held on January 16, soon after the opening of the second term, when a dinner was served honoring Dr. Hendrik Kraemer, who is Guest Professor at the Seminary during the second and third terms of the current academic year. Members of the Department of Religion of the University and of the Seminary Faculty were guests. In response to words of greeting from President Mackay, Dr. Kraemer spoke very interestingly and illuminatingly on aspects of current theology on the European Continent.

The Faculty Club has been meeting regularly through the year with guest speakers and general discussion on topics of contemporary interest. In February, however, the procedure was somewhat altered, and an evening dinner meeting on the same day as the Faculty meeting devoted itself to a discussion of basic principles of the curriculum. A summary study proposing certain specific principles was presented by a Subcommittee of the Curriculum Committee, and the discussion that followed was quite penetrating and helpful. It is intended from time to time to make curricular matters a subject of discussion by the Faculty as a whole.

Meanwhile the new Robert E. Speer Library, center of the Seminary's academic life, has been proceeding rapidly towards completion. As this goes to press, books are being transferred to it from the old circulating library, and it is expected that building operations will be entirely completed well before the end of April. It is hoped that early in the third term the new Library will be in full use. The magnificent expanse of floor space and stacks on the three stories give fine accommodation for the manuscripts and books, with ample growing space too. In addition there are carrells and classrooms that will prove very serviceable. A fine Board Room in which the Trustees and the Faculty will hold their meetings is not the least of the building's many assets. As the construction nears completion the campaign to clear off the indebtedness on it proceeds apace. Alumni have been organized for the work, and responses to date are encouraging. "Progress Bulletins" for the campaign are being issued in mid February, late March, April, and early June. It is hoped that it will be possible to give a very heartening announcement at Commencement time.

A stimulus to productive scholarship in the Presbyterian Church was given by the recent launching of the Presbyterian Monograph Series, sponsored by the Presbyterian Council on Theological Education, with the assistance of the Presbyterian Board of Christian Education. Any Faculty member of any of the Presbyterian, U.S.A., seminaries may submit a manuscript. These will be sent to an Editorial Committee of five which has been set up for the purpose.

The list of Ecumenical Scholarship Exchange Students, who are studying in this country from abroad under the auspices of the National Council of Churches and World Council of Churches during the current academic year, registers fifty-seven students coming from twenty countries and attending thirty-seven institutions in the United States. Germany is supplying the greatest number, seventeen in all, with Great Britain, Holland, and India tying for second place with five each. Princeton Seminary has five of these students this year—two from Indonesia and one each from Holland, India, and Ceylon. The different students coming each year under the auspices of the World Council, together with many others from abroad, contribute much toward enriching life and enlarging outlook on the campus.

A great many come each year for the Th.M. degree. A sizable fraction of the candidates are from this seminary, although more are from other seminaries in this country and abroad. Many who do not desire the more prolonged and intensive work of a doctoral program like to top off the very diversified work of a B.D. course with a year of more concentrated and advanced study, which they sometimes distribute over more than one academic year. Proposed Th.M. thesis topics of more than fifty candidates, not all of whom seek the degree this June, have recently been assembled. It is an interesting and diversified list. The following are a few of the topics, sampled almost at random: "A Study of the Influence of the Wisdom Literature on the Dead Sea Scrolls"; "Suffering in the First Epistle of Peter"; "A History of the Methodist Class Meeting in the United States"; "The Personal and the Inter-Personal"; "Preaching Emphases in the Epistle to the Galatians."

The Templeton Prize has been established by the Vella and Dudley Templeton Memorial Fund, one of whose trustees is Mr. John M. Templeton, a trustee of Princeton Seminary. An annual prize of $800 will be awarded "to the person who shall prepare the best essay on some important aspect of the problem of discovering, training, and putting to use the talents of the specially gifted child and youth." The competition is open to all students of seminaries of the Presbyterian Church, U.S.A.

Princeton Institute of Theology

A very interesting program is being arranged for the Princeton Institute of Theology for this coming summer, July 8-18. The opening address on Monday evening, July 8, will be by Dr. Clarke. During the first week, the morning Bible Hour will be led by Dr. David Noel Freedman, Professor of Old Testament at Western Theological Seminary, Pittsburgh, and the Convocation Preacher each morning at 11:30 will be Dr. W. Graham Hardy of Palmerston Place Church, Edinburgh. Electives in the first week will be given by Dr. W. A. Visser 't Hooft, Secretary of the World Council of Churches, Dr. Alan Richardson of Nottingham College and Canon of Durham Cathedral, Dr. Cailliet and Dr. Macleod. Every afternoon during both weeks the Bishop Players will conduct a religious drama workshop and on Wednesday evening of each week will present a religious drama. The evening preachers of the first week will be Dr. Andrew

Thakur Das of Pakistan and Dr. Colin Williams of Australia.

In the second week, Dr. Bernard Boyd, Professor at the University of North Carolina, will conduct the Bible Hour, and Bishop Lesslie Newbigin of the Church of South India will be the Convocation speaker, with electives offered by Dr. Kerr, Dr. Carl Michalson of Drew Theological Seminary, and Dr. Shaun Herron, Editor of the *British Weekly*. During both weeks, Mr. Beeners will conduct a sermon delivery clinic.

The Choir

The Seminary Choir has been having an active and successful year. Last fall, all students now in Seminary who are or had been in the touring Choir were asked to sing at the meeting of the Synod of New Jersey in Atlantic City. About thirty-five were there.

For the Annual Advent and Christmas Program the Choir rendered Parts I and II of Bach's "Christmas Oratorio," and on March 5, the "Requiem" by Brahms was sung.

Of particular interest was the Choir's appearance on the National Council of Churches' television program, "Frontiers of Faith," on Sunday, February 24. It was given "live" over sixty-nine stations and re-broadcast on twenty-four other stations from two to four weeks later. The broadcast covered the continental United States, Hawaii, Guam, and Alaska.

Handel's "Messiah," Parts I and II, is scheduled to be sung in Miller Chapel on May 21.

The Choir is now making plans for a visit to Puerto Rico and perhaps to other islands of the West Indies also this coming summer. The route will be by car through Maryland, Virginia, the Carolinas, and Georgia to Florida, from where they will enplane for Puerto Rico. The return journey from Florida will include also parts of Alabama, Mississippi, and Louisiana.

Theology Today

The April issue of *Theology Today* has as its general theme the very crucial subject, Faith and History. An editorial by Dean F. W. Dillistone of Liverpool Cathedral is entitled "The End of the Historical Era?" The Warden of the Student Christian Movement, London, John E. Olford, writes on "History, Theology, and Faith." Philip H. Ashby, Associate Professor of Religion, Princeton University, deals with "The Relevance of the History of Religions." "Biblical Studies: Views and Reviews" is the subject of a study by Professor Frederick C. Grant of Union Theological Seminary, New York. Professor G. R. Beasley-Murray of the Baptist Theological Seminary at Zurich, Switzerland, contributes an article on "Demythologized Eschatology." Later this year the bicentennial of the birth of the poet, William Blake, will be celebrated. In that connection, Professor Carlos Baker, Chairman of the Department of English Literature of Princeton University, has written on "William Blake —Soldier of Christ." Last December in Indianapolis Dr. Mackay addressed the joint assembly of the Division of Home Missions and the Division of Christian Life and Work of the National Council of Churches. The address is published in this issue of *Theology Today* under the title, "The Eternal Imperative in a World of Change." The lead book review is a review by Dr. Hendrik Krae-

mer of Arnold Toynbee's *An Historian's Approach to Religion.*

With this April number, *Theology Today* enters upon its fourteenth year. Throughout these years the journal has had a distinguished career, and today has a circulation of more than 5,000. Hundreds of pastors and missionaries throughout the country and around the world find it informative and stimulating and eagerly anticipate its quarterly arrival.

A PRAYER FOR BROTHERHOOD

John R. Bodo
Minister, First Presbyterian Church, Princeton, New Jersey
in Miller Chapel

February 14, 1957

God of the prophets, Father of our Lord Jesus Christ and our Father, Who in every age hast set apart some of Thy sons and daughters for the ministry of Thy Word, let Thy glory pass over us while we hide our heads in the dust of the earth. Let us feel the light of Thy truth about us. Let us hear again Thy still, small voice within us. Call us to task, that in a new encounter with Thee we may rededicate ourselves to the task to which Thou hast called us.

We confess that we have been unprofitable servants of Thy Word. We have followed the zigzagging line of least resistance which Satan continuously traces before us. We have identified our peace with Thy peace, and in the name of the Most High ministered to some of our low instincts. As followers of Christ, we have lagged far behind. As leaders of men, we have followed too much the devices of popularity and the desires of respectability. We penitently admit that we have done little except polish the rough edges of that rock of offence which is Thy Gospel.

Nevertheless, O Lord, Thy Spirit has been at work among us and, at times, through us. We give Thee thanks therefore for Thy gifts of courage, conscience, and conflict. We praise Thee not only for letting us come to Thee just as we are, but also for letting us lead others to Thee in spite of ourselves.

During this week devoted to thoughts of brotherhood, we pray for a fresh understanding of the term, which Thou hast dramatized and fulfilled for our redemption in the outpouring of our Lord's blood. Remind us, we pray Thee, that a servant is not greater than His Master. As He dared, suffered, and died, so let us dare, suffer, and—if need be—die. Force us to remember that He came to earth to bring, not the soft peace of false prophets, but the sharp sword of Thy truth, to divide justice from injustice, sincerity from hypocrisy, compassion from callousness.

We pray in particular that Thy Church may experience afresh both Thy judgment and Thy mercy: Thy judgment, because of our betrayal of the very fundamentals of brotherhood; Thy mercy, because we are still the custodians of Thy Gospel of brotherhood. For the neglected and the neglectful; for the homeless of the world and those too much at home in this world; for victims and victimizers, we lift to Thee our humble intercessions, pleading for Thy reconciling power incarnate in our Lord Jesus Christ, Whose righteousness encompasses all, Whose forgiveness is sufficient for all.

O Thou Who hast called us into Thy service and art equipping us for the ministry of Thy Word, give us vision rightly to discern the signs of the times, that old enmities may cease both within us and among us and that we may be able, at last, to fulfill our ministry as brothers in the cause of Him Who is our Elder Brother, even Jesus of Nazareth, our Redeemer and our Lord. Amen.

PUBLICATIONS BY THE FACULTY

DONOVAN O. NORQUIST

The following bibliographical list has been compiled from information supplied by members of the Faculty regarding their books, articles, reviews, and other literary work which appeared during the calendar year of 1956. The frequently recurring abbreviation *P.S. Bulletin* is to be read *Princeton Seminary Bulletin.*

GEORGES A. BARROIS

Article

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Reviews

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ANDREW W. BLACKWOOD

Book

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Article

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Review

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J. DONALD BUTLER

Reviews

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JAMES W. CLARKE

Articles

"Propriety or Prophecy," *P.S. Bulletin*, XLIX, 4 (May), 3-10.

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Reviews

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Ilion T. Jones, *Principles and Practice of Preaching* in *The Christian Century*, LXXIII, 35 (August 29), 997.

CHARLES T. FRITSCH

Book

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Articles

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"The Dead Sea Scrolls—1956," *P.S. Bulletin*, L, 2 (October), 20-26.

"Bible Dictionaries and Encyclopedias," *Tools for Bible Study*, ed. by Balmer H. Kelly and Donald G. Miller, Richmond, Virginia: John Knox Press, 35-43.

Reviews

W. Zimmerli, *Erkenntnis Gottes nach dem Buche Ezechiel* in *Interpretation*, X, 3 (July), 368-370.

Edmund Wilson, *The Scrolls from the Dead Sea* in *The Review of Religion*, XXI, 1 (January), 52-54.

Millar Burrows, *The Dead Sea Scrolls* in *P.S. Bulletin*, XLIX, 4 (May), 55.

Joseph Klausner, *The Messianic Idea in Israel, ibid.*, 55-58.

General

Contributor to *The Douglass Sunday School Lessons.*

Contributor to a Symposium on the Dead Sea Scrolls which has been put on tape and is being distributed by the National Association of Educational Broadcasters.

KENNETH S. GAPP

General

Book Review Editor of *Theology Today*.

HENRY S. GEHMAN

Reviews

Immanuel Lewy, *The Growth of the Pentateuch* in *The Christian Century*, LXXIII, 5 (February 1), 144.

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George Ernest Wright and Floyd Vivian Filson; introductory article by Wm. Foxwell Albright, *The Westminster Historical Atlas to the Bible, ibid.*, 4 (December), 1-2.

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W. Schwarz, *Principles and Problems of Biblical Translation—Some Reformation Controversies and Their Background, ibid.*, 48-49.

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Norman K. Gottwald, *Studies in the Book of Lamentations* in *The Review of Religion*, XX, 3-4 (March), 229.

General

Member of Editorial Committee, *Journal of Biblical Literature*.

Member of Editorial Council, *Theology Today*.

GEORGE S. HENDRY

Book

The Holy Spirit in Christian Theology, Philadelphia: Westminster Press, pp. 128.

Articles

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Reviews

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Paul Tillich, *Biblical Religion and the Search for Ultimate Reality, ibid.*, 2 (July), 251-256.

———, *The New Being, ibid.*

ELMER G. HOMRIGHAUSEN

Articles

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"The Church in the World," *Theology Today*, XII, 4 (January), 516-526; XIII, 1 (April), 93-104; 2 (July), 240-250; 3 (October), 407-418.

"The Greatest Love Story," *Pulpit Preaching*, IX, 9 (September), 21-23.

"Christian Stewardship and Christian Education," *Stewardship Education*, Augustana Lutheran Church, Minneapolis, Minnesota.

"Christian Stewardship and the Younger Churches," *Joint Department of Stewardship and Benevolence*, National Council of Churches, New York, New York.

"Billy Graham and the Protestant Predicament," *The Christian Century*, LXXIII, 29 (July), 848-849.

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"Evangelism: Ministry of the Church," *Pastoral Psychology*, VII, 69 (December), 12-16.

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Reviews

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Lance Webb, *Conquering the Seven Deadly Sins, ibid.*, 52-53.

Simon Doninger, ed., *The Minister's Consultation Clinic, ibid.*, 53.
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General

Contributing editor, *Theology Today*.

Norman V. Hope

Article

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Reviews

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Norman Sykes, *Old Priest and New Presbyter, ibid.*, 50-51.

Edward J. Jurji

Book

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Reviews

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General

Associate Editor, *The Muslim World Quarterly*.
Book Review Editor, *P.S. Bulletin*.
Consulting and Advisory Board, *Funk and Wagnalls Universal Standard Encyclopedia*.

Hugh T. Kerr

Book

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General

Editor, *Theology Today*.

Howard T. Kuist

Book

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Article

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Reviews

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General

Member of Editorial Council, *Interpretation, A Journal of Bible and Theology*.

Lefferts A. Loetscher

Book

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Articles

Bringing up to date of his own articles "Knox, John" and "Presbyterian" in the *World Book Encyclopedia*.

Reviews

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John A. Mackay

Articles

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"Let Love Be Your Only Debt," *ibid.*, L, 2 (October), 11-13.
"John Baillie, A Lyrical Tribute and Appraisal," *Scottish Journal of Theology*, IX, 3 (September) pp. 225-235.

General

Chairman of Editorial Council, *Theology Today.*

Donald MacLeod

Articles

"Living Our Religion" (Sermon), *Pulpit Preaching*, IX, 8 (August), pp. 12-14.
"Prescription for the New Year" (Sermon), *Church Management*, XXXIII, 3 (December), 10, 35-37.
"Life's Other Dimension," *Theology Today*, XIII, 2 (July), 149-150.
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"The New Hymn Book," *The United Church Observer*, XVII, 23 (Feb. 1), 17.
"Prayer Telephone," *ibid.*, 28 (April 15), 21.
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"Trends in Contemporary Worship," *ibid.*, 21 (November 8), 3.
"Getting Back to First Principles in Worship," *ibid.*, 22 (November 22), 6.

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William D. Maxwell, *A History of Worship in the Church of Scotland* in *The Christian Century*, 73, 3 (February 1), 145-146.
Harry Emerson Fosdick, *What is Vital in Religion* in *Theology Today*, XIII, 1 (April), 132-133.
———, in *P.S. Bulletin*, XLIX, 3 (January), 62-63.
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Emil Brunner, *The Great Invitation and Other Sermons, ibid.*, 4 (May), 66-67.
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Dwight E. Stevenson, *Preaching on the Books of the New Testament, ibid.*, 54.
Ernest Gordon, *A Living Faith for Today, ibid.*, 54-55.
Truman B. Douglass, *Preaching and the New Reformation, ibid.*, 55.

General

Circulation Secretary, *Theology Today.*
Editor, *Princeton Seminary Bulletin.*
Religious News Correspondent to *The Christian Century* for the New Jersey Area.

Bruce M. Metzger

Articles

The Text, Canon, and Principal Versions of the Bible (with E. E. Flack and others), Grand Rapids, Michigan: Baker Book House. Pp. 12-14; 24-29; 33-49; 53-54.
"A Greek and Aramaic Inscription Discovered at Armazi in Georgia," *Journal of Near Eastern Studies*, XV, 1 (January), 18-26.
"Is the Yonan Codex Unique?" *The Christian Century*, LXXIII, 8 (February 22), 234-236; "The Yonan Codex Again," *ibid.*, (May 2), 557f.
"Report of Progress of the American Section of the International Greek New Testament Project," *New Testament Studies.* II, 3 (February), 222f.; also in *Theological Studies*, XVII, 1 (March), 67f.
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"Num bis relata sit, extra orationem Dominicam, vox *epiousios*?" [latine reddidit P. Nober], *Verbum Domini*, XXXIV, 6 (Nov.-Dec.), 349f.

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Reviews

Krister Stendahl, *The School of St. Matthew and its Use of the Old Testament* in *P.S. Bulletin*, XLIX, 3 (January), 50f.

John Wick Bowman, *The Drama of the Book of Revelation, ibid.*, 51f.

Erwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period*, vol. 4, *The Problem of Method* and *Symbols from the Jewish Cult, ibid.*, 52.

D. Barthelemy and J. T. Milik, *Discoveries in the Judean Desert*; vol. I, *Qumran Cave I, ibid.*, 4 (May), 53f.

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David Daube, *The New Testament and Rabbinic Judaism, ibid.*, L, 2 (October), 47.

Adolf Schlatter, *The Church in the New Testament Period, ibid.*, 47-48.

Arthur Vööbus, *Early Versions of the New Testament, Manuscript Studies*, in *Journal of Biblical Literature*, LXXV, 1 (March), 62f.

R. Yu. Vipper, *Rim i rannee Khristianstvo, ibid.*, 3 (September), 246f.

Charisteria Iohanni Köpp octogenario oblata in *Theology Today*, XIII, 1 (April), 129-132.

D. E. Nineham, ed., *Studies in the Gospels, Essays in Memory of R. H. Lightfoot, ibid.*, 129-132.

William Barclay, *A New Testament Wordbook* in *The Christian Century*, LXXIII, 23 (June 6), 693.

Hampton Adams, *Vocabulary of Faith, ibid.*

John Burnaby, *Christian Words and Christian Meanings, ibid.*

W. Schwarz, *Principles and Problems of Biblical Interpretation; Some Reformation Controversies and their Background* in *Speculum*, XXXI, 2 (April), 408f.

Oscar Cullmann, *The State in the New Testament* in *The Westminster Bookman*, XV, 3 (September), 14f.

Donald T. Rowlingson, *Introduction to New Testament Study* in *The New Christian Advocate*, I, 2 (November), 111f.

General

Editorial Secretary, *Theology Today*.

Member of Editorial Council, *New Testament Studies*.

Dorothy Kirkwood Mooney

Article

"From Ragged Regiment to Sunday Church School," *Junior-Hi Kit*, No. 13, 47-50.

Otto A. Piper

Articles

"A Interpretacão Cristañ da História" (V and VI), tr. by Mrs. Percy Schuetzer *Revista da Historia*, VII, 25 (January-March), 27-45, and VII, 26 (April-June), 27-47.

"Peril and Prospect in Central Europe," *Theology Today*, XIII, 1 (April), 18-29; Japanese translation in *The Christian Weekly*, Tokyo (August 4, 11, 18, 25 and September 1).

"Wrong View of Miracles," *Presbyterian Outlook*, 138, 47 (December 24), 5.

Reviews

Olaf Moe, *The Apostle Paul: His Message and Doctrine* in *P.S. Bulletin*, XLIX, 3 (January), 46.

Ragnar Leivestad, *Christ the Conqueror, ibid.*, 45-46.

W. H. Riggs, *The Fourth Gospel and Its Message Today, ibid.*, 47.

Walter Mosse, *A Theological German Vocabulary, ibid.*, 47-48.

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Ethelbert Stauffer, *New Testament Theology, ibid.*, 4 (May), 49-50; also in *Journal of Biblical Literature*, LXXV, 4 (December), 350-352.

Maurice Goguel, *The Birth of Christianity, ibid.*, 50-51.

Rudolf Bultmann, *Theology of the New Testament, Vol. II, ibid.*, 51-52.

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Martin Albertz, *Die Botschaft des Neuen Testamentes*, Bd. 2, 1, *Theology Today*, XIII, 2 (July), 278-280.

Regin Prenter, *Spiritus Creator, Studien in Luther's Theologie, Archiv Fuer Reformationsgeschichte*, 47, 1, 121-122.

VIRGIL M. ROGERS

Book

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DANIEL J. THERON

Articles

"'Adoption' in the Pauline Corpus," *The Evangelical Quarterly*, XXVIII, 1 (January-March), 6-14.

"Some Thoughts on the Study of the Biblical Languages," *P.S. Bulletin*, XLIX, 4 (May), 22-25.

Review

Walter E. Bundy, *Jesus and the First Three Gospels* in *P.S. Bulletin*, XLIX, 3 (January), 52-54.

J. CHRISTY WILSON

Pamphlets

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Introducing Islam. Film by World Wide Pictures, Hollywood, for Winona Lake School of Theology.

Reviews

Earl L. Douglass, *The Douglass Sunday School Lessons for 1956* in *P.S. Bulletin*, XLIX, 3 (January) 59-60.

Frank S. Mead, Editor, *Tarbell's Teacher's Guide, 1956, ibid.*, 60.

W. Reginald Wheeler, *A Man Sent from God, Biography of Robert E. Speer, ibid.*, 4 (May), 62-64.

General

Advisory Editor, *The Muslim World*.

Contributor to bibliography on Islam for *International Review of Missions*.

Contributor to *The Douglass Sunday School Lessons*.

D. CAMPBELL WYCKOFF

Reviews

Lewis J. Sherrill, *The Gift of Power* in *The Westminster Bookman*, XV, 1 (March), 29-30.

Ambrose L. Suhrie, *Teacher of Teachers* in *P.S. Bulletin*, XLIX, 3 (January), 60-61.

Ferris E. Reynolds, *An Adventure with People, ibid.*, 61-62.

Growing Together, A Manual for Councils of Churches, ibid., 4 (May), 64-65.

Randolph Crump Miller, *Education for Christian Living, ibid.*, 65-66.

General

Co-editor of *The Christian Education Weekday Curriculum* (6 vols.), New York: Board of National Missions of the Presbyterian Church in the U.S.A.

ALUMNI NEWS

ORION C. HOPPER

CLASS REUNIONS. This repeat announcement is being made in the hope that class leaders will have ample time to organize their Class Reunions for this year's Commencement.

The following classes should be having reunions this year: Class of 1892, 1897, 1902, 1907, 1912, 1917, 1922, 1927, 1932, 1937, 1942, 1947 and 1952.

To keep alumni more "class conscious," some form of continuing organization should be set up with a president or secretary. The Alumni Office is anxious to be of assistance in supplying class lists, and suggesting methods by which this tradition can be maintained. Classes holding reunions are especially recognized at the Annual Alumni Dinner.

Dubuque Alumni Gathering. Availing themselves of a visit by Dr. Charles T. Fritsch to Wartburg College, Waverly, Iowa, and Dubuque University, March 5th and 10th, a number of the alumni held an informal get-together at Dubuque Thursday evening, March 10th.

Syracuse Alumni Association. Alumni in Syracuse, Cayuga, Utica, and St. Lawrence Presbyteries met for luncheon in the Elmwood Presbyterian Church, Syracuse, on January 28th. David S. MacInnes presided, and Vice-President James K. Quay addressed the group. J. Edward Hamilton, pastor of the host Church, Donald E. Wallace, and Arnold Nakajuma were in charge of the arrangements.

GENERAL ASSEMBLY
ALUMNI DINNER
Saturday, May 18, at 6 P.M.
Mardi Gras Room
Omaha Athletic Club
Omaha, Nebraska

Reservations may be sent to the Alumni Office. Alumni are kindly requested to sign the reservation posters in the lobby of the Civic Auditorium. Ladies are invited.

THE ALUMNI FALL CONFERENCE
September 18-19
Speaker:
The Reverend James Sutherland Thomson, D.D., LL.D., F.R.C.S.
Dean, Faculty of Divinity at McGill University
and
Moderator of the United Church of Canada

ALUMNI NOTES

[1917]

Joseph A. Owen has been called to the pastorate of First Church, McCarney, Texas.

[1918]

Ward Willis Long is serving as assistant at First Church, Berkeley, Calif.

[1919]

Leroy Young Dillener Sr. has been called to the pastorate of Nemacolin Community Church, Nemacolin, Pa. He also continues at Muddy Creek Church, Carmichaels, Pa.

Reginald Rowland is serving as minister of Chazy Church, Chazy, N.Y.

[1927]

Valentine S. Alison has been called to the pastorate of Mt. Paran Church, Randallstown, Md.

Meyer Moyer Hostetter has been appointed Director of Admissions and Professor of Religion at Bloomfield College, Bloomfield, N.J.

[1928]

Herbert Braun has been elected Moderator of the Synod of New York for the United Presbyterian Church.

George Fischer has been appointed assistant minister of First Church, Hollywood, Fla.

Bennett William Palmer has been called to the pastorate of the Glen Myra Methodist Church, Jacksonville, Fla.

[1930]

William A. Guenther has been called to the pastorate of First Church, Pottstown, Pa.

John Ross Hays has been called to the Parkhurst Memorial Church, Elkland, Pa., to serve as minister.

Paul Louis Stumpf, pastor of the Arlington Heights Church, Arlington Heights, Ill., has received the honorary degree of Doctor of Divinity from the University of Dubuque.

[1932]

William E. Phifer, Jr. has been called to the pastorate of First Church, Monrovia, Calif.

[1935]

Lewis M. Harro has been called to the pastorate of the First Church, Helena, Mont.

C. Irving Lewis is serving as minister of First Church (US), Goldsboro, N.C.

[1936]

David Rodney Bluhm has been awarded the degree of Doctor of Philosophy by the University of Pittsburgh.

[1937]

T. Winston Wilbanks has been appointed associate minister of Westminster Church, Amarillo, Texas.

[1938]

B. Ross Cleeland has been called to the pastorate of the Makawoa Union Church, Paia, Mauri, T.H.

Bryant M. Kirkland has been called to the pastorate of the First Church, Tulsa, Okla.

Albert H. Manus is serving as minister of the West Milford Church, West Milford, N.J.

[1940]

T. Howard Akland is on the teaching staff of Newark Valley Central School, Newark Valley, N.Y.

Robert G. McClure has been appointed administrator of the Presbyterian Child Welfare Agency, Synod of Kentucky.

[1941]

W. Harvey Jenkins is serving as minister of the Northminster Church, Columbus, O.

[1942]

Roland G. deVries has been called as minister of the Woodland Chapel and Library, Salem, Ore.

Charles P. Robshaw is serving as minister of East Liberty Church, Pittsburgh, Pa.

[1943]

Anthony Andrew Hoekema has been appointed Associate Professor of Bible at Calvin College, Grand Rapids, Mich.

James L. Price, Jr., Associate Professor of Religion, Duke University, has been appointed Chairman of the Department of Religion.

Stanley L. Tarves is serving as assistant minister of First Church, Wausau, Wis.

Carl J. C. Wolf has been appointed associate executive of the Synod of New Jersey.

[1944]

George T. Wright has been called to the pastorate of the Federated Church (Methodist-Presbyterian) of Thermopolis, Wyo.

[1945]

Earl A. Loomis, Jr. is Professor of Psychiatry and Religion at Union Theological Seminary, New York City.

Ernest L. McMillan is serving under the Presbyterian Board of Foreign Missions, organizing a new church in the oil fields around Abadan, South Iran.

O. Emerson Washburn has been called as assistant pastor of Arcadia Church, Arcadia, Calif.

[1946]

Roger A. Huber has been called to the pastorate of the Scarborough Church, Scarborough, N.Y.

[1947]

C. Charles Bachmann has been appointed Director of Chaplaincy, Council of Churches of Buffalo and Erie County, N.Y.

Wallace E. Easter has been called to the pastorate of First Church, Clarence, N.Y.

Earle B. Harris, Jr. is serving as minister of First Church, Lewistown, Mont.

[1948]

Tetsuo Saito has been called to the pastorate of the Wintersburg Japanese Presbyterian Church, Wintersburg, Calif.

[1949]

William E. Gibson is serving as Presbyterian University Pastor at the University of Pennsylvania and is also assistant pastor at Tabernacle Church, Philadelphia, Pa.

Ulna Foster Park has been appointed research assistant, Department of English, University of Wisconsin.

[1950]

William B. Abbott has been called to the pastorate of Oakdale Church, Norfolk, Va. Mrs. Abbott is the former Marguerite Cooper '49.

Berti George Fedor is serving as Minister of Education at First Church, Santa Monica, Calif.

Alfred I. Sager has been called to the pastorate of Westminster Church, Phillipsburg, N.J.

[1951]

Emily Deeter is working with the Joint Commission on Missionary Education, National Council of Churches in New York City.

Robert Bender Jacoby has been called to the pastorate of the Waynesboro Church, Waynesboro, Pa.

[1952]

Marvin C. Baarman is serving as Home Missionary in the Christian Reformed Church, Florida Program.

John C. Holden has been called to the pastorate of North Hills Church, Knoxville, Tenn.

William C. Howell has been called to the pastorate of the San Manuel Community Presbyterian Church, San Manuel, Ariz.

James M. Moore, Jr. is serving as minister of St. Paul Methodist Church, Atlanta, Ga.

Marle E. Porter has been called to the pastorate of the Brick Presbyterian Church, Osbornville, N.J.

Charles C. Robinson is serving as minister of the Taymouth Church, Birch Run, Mich.

William E. Slough has been called to the pastorate of Grace Church, Rochester, N.Y.

Charles L. Sorg is serving as minister of the First United Church (Presbyterian), Hoosick Falls, N.Y.

Robert Eugene Stover has been called to the pastorate of First Church, Belmont, N.Y. and the Presbyterian Church of Andover, N.Y.

Donald F. Taylor is serving as pastor of the First Church, Russell, Minn.

[1953]

James R. Belt, Jr. has been called to the pastorate of the Parkville Church, Parkville, Mo.

Robert B. Caldwell has been called to the pastorate of First Church, Denison, Iowa.

Harvey C. Douie, Jr. is serving as Minister of Christian Education, First Church, Haddonfield, N.J.

Ormond LeRoy Hampton is now assistant minister of Market Square Church, Harrisburg, Pa.

John Mervin Hess has been called as organizing pastor of Shady Lane Church, Columbus, O.

Howard W. McFall, Jr. is serving as minister of First Church, Arlington, N.J.

Stuart H. Merriam is serving as assistant minister of Faith Church, Baltimore, Md.

Thomas Dorman Peterson has been called to the pastorate of Trinity Methodist Church, Pittsfield, Mass.

[1954]

Robert J. Clark has been called to the pastorate of the Troub Memorial Church, Indianapolis, Ind.

Samuel Colman, Jr. is serving as minister of a new church, Franklin Mission, Farmington, Mich.

Charles J. Dougherty is now minister of the Church at Mattituck, Long Island, N.Y.

Roger Gilstad is doing graduate work at the University of Chicago. Mrs. June Gilstad '56 is Minister of Education at First Baptist Church, Aurora, Ill.

Eugene M. Grier has been called to the pastorate of the Doraville Associate Reformed Presbyterian Church, Doraville, Ga. Mrs. Grier is the former Mina Seipel, '54.

John W. Howard is serving as minister of Llanerch Church, Havertown, Pa.

Harriet C. Prichard is serving as Instructor in Christian Education, Princeton Theological Seminary.

Henry L. Sugden has been called to the pastorate of Community Church (Presbyterian) Winchester, Idaho and First Church, Lapwai, Idaho.

Charles R. Trout is serving as minister of the Trinity Evangelical and Reformed Church, Scottdale, Pa.

[1955]

Benjamin Leighton Armstrong is now the minister of the Community Presbyterian Church, Ringwood, N.J.

Kenneth R. Mitchell is serving as Missionary Pastor, Board of Church Extension, St. Louis Presbytery.

[1956]

Duncan Brockway is teaching at Sanborn Seminary, Kingston, N.H. He is also serving as stated supply at Windham Church.

Robert H. Rikkers is an assistant in religious work among students in the Congregational Christian Church.

Vernon C. Scandrett is serving as a General Physician at Memorial Hospital, Harlan, Kentucky, while awaiting South American Visas for Mission Work.

John Wesley Voth has been called to the pastorate of the Maple Plain Church, Maple Plain, Minn.

ALUMNI NECROLOGY

JANUARY 1-DECEMBER 31, 1956

Name	*Class*	*Date of Death*
Thomas Henry Ayers	1896	April 21, 1956
William Brown	1903	April 6, 1956
John Randolph Campbell	1916	June 14, 1956
William Crawford	1908	November 29, 1956
Rudolph Coughey	1900	November 24, 1956
Edwin Stanley Chedister	1916	November 23, 1956
Roy Lee Davis	1918	August 14, 1956
Evan R. Evans	1883	October 16, 1956
Norman L. Euwer	1901	December 2, 1956
John B. Farrell	1900	March 22, 1956
Elmer Alexander Henderson	1916	April, 1956
Henry E. Hibshman	1895	May 20, 1956
Edwin Jones	1902	August 28, 1956
Walter Thomas Jackson	1933	March, 1956
Thornwell Jacobs	1899	August 4, 1956
Harry W. Kilgore	1905	August 31, 1956
Norman Elias Koehler	1904	September 28, 1956
Robert Graham Leetch	1903	September 30, 1956
Jacob Servis LaRue	1915	August, 1956
Abraham L. Lathem	1893	October, 1956
Charles Wilson Lamme	1907	November, 1956
Paul Martin	1886	June 21, 1956
John Moffatt Mecklin	1896	March 10, 1956
Frederick P. Mudge	1900	March 4, 1956
William Leroy Mudge	1896	August 8, 1956
William R. Newell	1894	March 12, 1956
John E. Park	1903	March 4, 1956
Arthur Reno Porter	1916	April 1, 1956
Stewart W. Radford	1936	August 14, 1956
J. R. Saunders	1920	October 28, 1956
Richard Byrd Sawyer	1958	September 1, 1956
J. A. Sellers	1915	April 26, 1956
George Rogers Swann	1924	January 20, 1956
Dana Hamilton Smith	1952	December 4, 1956
Irby D. Terrell	1926	June 9, 1956
Kohei Takeda	1930	July 28, 1956
A. B. Thut	1912	August 11, 1956
Lowell A. Van Patten	1926	June 20, 1956

MEMORIAL MINUTE*

ON

THE REVEREND PAUL MARTIN, M.A., 1862-1956

The Reverend Paul Martin was born in Ashland, Kentucky, on April 21, 1862, the son of Edwin Welles and Narcissa McCurdy Martin. His father, a banker and manufacturer, was a Presbyterian ruling elder and greatly interested in foreign missions. The family moved to Covington, Kentucky, then to Elizabeth, New Jersey, where young Paul attended the Pingry School. He was graduated from the College of New Jersey, now Princeton University, in 1882, and from Princeton Theological Seminary in 1886. Winning the Old Testament Fellowship at Princeton Seminary, he divided a year of postgraduate study between the Universities of Berlin and Halle. In 1891 he married Lucy Gilman Abbott, daughter of a lawyer, and niece of Lyman Abbott. She died in 1921. In 1927 he married Miss Catherine Mary Reeve, sister of the Reverend Dr. John T. Reeve. She died in 1954. His older brother, the Reverend Chalmers Martin, who was also an alumnus of Princeton College and Seminary, taught for a time at both of these institutions, and later was Professor of Old Testament History and Literature at the College of Wooster. Two sisters, the Misses Isabel D. and Ella M. Martin, for many years his neighbors in Princeton were, like their father and brother, blessed with great longevity.

By diversified activities in his younger years, Mr. Martin acquired a variety of experiences in addition to those of campus and parish that helped him to enter sympathetically into the needs and interests of others and to fit him for the kindly and valued counseling service that he was able to render to students and others during his years as Seminary Registrar and Registrar Emeritus. Between college and seminary he worked in Washington, D.C. as an electrician's helper, and also at the Chicago stockyards, acquiring some understanding of the workingman's problems. At another time he had some business experience in a stove firm. During most of his seminary student days he engaged in private tutoring. He had experience as a town pastor in Omaha, Nebraska, from 1888 to 1889, and as a country pastor at Palisades, New Jersey, from 1890 to 1899. From 1889 to 1890 in Wilmington, Delaware, he engaged in city missions among shipyard men and served as Y.M.C.A. secretary. His lifelong interest in foreign missions found expression in his promotion of the Ecumenical Missionary Conference in New York in 1900, and in editing its Report, and during the next two years as agent for Canton Christian College in China. He contributed a number of articles to the *Encyclopedia of Missions*, published in 1904, and collaborated with E. C. Richardson, Librarian of Princeton University, in preparing *An Alphabetical Subject Index and Index Encyclo-*

* Prepared by Lefferts A. Loetscher and submitted to the Faculty on November 8, 1956.

paedia to Periodical Articles on Religion 1890-1899, which was published in 1907.

Following a trend nearly everywhere in the country among ecclesiastical bodies and educational institutions, Princeton Seminary was on the eve of great expansion in its administrative activities when Mr. Martin became Registrar and Secretary of the Faculty in 1906. The Seminary had secured its first president, Dr. Francis L. Patton, only four years before. Previous to Mr. Martin's coming the activities of Registrar had been performed by a full-time teaching member of the Faculty. In addition to keeping the records of the Seminary, which he did with notable care and accuracy, Mr. Martin exercised responsibility for placing students in field work and seniors in full-time pastorates. He also aided alumni who were seeking to change their fields of service. Under Mr. Martin's direction all of these functions of the Seminary expanded greatly in volume and importance.

As Registrar, Mr. Martin's relations with students and others extended beyond the bare requirements of duty. He made entering students, whether from the United States or from abroad, feel immediately welcome. While he never imposed his advice on any, his wide experience, innate wisdom, and Christian understanding were available to those who sought his counsel. The bright good humor that sparkled in his eye and the kindliness of his countenance were an invitation to friendship. Many sought his counsel and help, have remembered him gratefully through the years, and find in his passing the loss of an esteemed personal friend. In the days before Payne Hall was built he and the first Mrs. Martin were particularly interested in missionaries on furlough and in married students. In appreciation, student wives of those days named their organization the Lucy Abbott Martin Circle.

Mr. Martin's relations with Princeton University, his Alma Mater, were long and happy. In 1914 he received the Master of Arts degree *honoris causa*, and for nine years he was a member of the University's Graduate Council. For many years he was secretary of his Class of '82. On December 12, 1953, he was designated "senior alumnus." The extensive and repeated publicity that accompanied this designation he received with appreciation and characteristic good-humored modesty, as when he quipped: "I have a unique distinction—whether I become a thief or a rascal, I am still the oldest living alumnus. All I have to do is stay alive." After becoming Registrar Emeritus in 1932, Mr. Martin maintained a lively interest in many church and community activities, in accordance with his advice to younger men: "Keep going—never put the brakes on." He was elected Moderator of New Brunswick Presbytery in 1934. He was interested in the American Waldensian Aid Society. On several occasions he was Moderator of Session of the Witherspoon Presbyterian Church. He was a member of the English Speaking Union, of the "Old Guard," and of the Princeton Symposium. When a movement for leisure-time adult education was spreading in New Jersey, he became in 1938 chairman of Princeton's first community-wide adult education program, the so-called "Leisure Hour School." A

local newspaper, *Town Topics*, in June, 1951, appropriately designated him Princeton's "Man of the Week."

Mr. Martin died on June 21, 1956, in his ninety-fifth year, after being hospitalized less than a month. His will was very generous to Princeton Seminary and to other religious and community organizations. He is survived by his son, Mr. Willard Martin, three grandchildren, all of whom are engaged in Christian service, five great grandchildren, two nieces, and two nephews.

"The hoary head is a crown of glory, if it be found in the way of righteousness." "And I heard a voice from heaven saying unto me, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

BOOK REVIEWS

Christian Ethics and Moral Philosophy by George F. Thomas, New York, Charles Scribner's Sons, 1955, Pp. xvi + 539. $5.50.

This very carefully reasoned and comprehensive discussion of the principles and problems of Christian Ethics is a fresh and cogent re-statement of creative and influential tradition in Christian thought. The author is the chairman of the Department of Religion in Princeton University, and he has made available in these pages the fruits of a searching and effective treatment of his subject during many years of teaching. The result is an instructive and teachable account of Christian Ethics which has no companion among works on the subject in the English language. This reviewer knows of no discussion of the ethical teaching of Jesus, of the meaning of Christian love, of the sense in which love is the fulfillment of the law, and of the application of Christian love to complex and vexing contemporary problems which is at once so clear and succinct, so aware of the range and intricacy of the problems and so convinced of what the Christian can and ought to do about them. To say that here is a re-statement of a well-known position is not to say that Professor Thomas has offered us a repetition of the familiar, but rather to underline the point that he has given us an illuminating contemporary instance of the Augustinian achievement. That achievement was the demonstration that the Christian faith was and could be effectively related to a culture which had been shaped by that faith and yet was alien to it. As applied to Christian Ethics, this Augustinian way is certainly one way of dealing with its significance and problems. And Professor Thomas' Augustinianism is certainly one very live option in the contemporary discussion of what Christian Ethics are about. Happily these pages are not confined to the technical reader but can be and ought to be seriously considered by all who are seeking an answer to the question, what, as Christians, they can and ought to do in the world today.

The reader who takes up this recommendation will set out upon a genetic inquiry which will take him from Moses to St. Paul with special, though brief, attention to the Hebrew prophets, and very careful attention to the teaching of Jesus about the kingdom of God, about the law of love, and about how the love commandment expresses itself in the life of the disciple. This initial section concludes with a survey of the treatment given in Christian thought to a cardinal problem of Christian ethics, namely, the relation between law and liberty. Part Two is devoted to three theological presuppositions underlying Christian ethics, presuppositions which are derived from the Christian doctrine of man. Christian ethics, according to Professor Thomas, takes for granted that man is a creature, made in the image of God, that man is a sinner, and that man has been forgiven, and lives "in Christ" and "in the Spirit." Since the Christian life rests upon this theological foundation, it is a life of tension. It must both transcend the world and transform it; it is a life of peace and joy, yet also of struggle and suffering. A third section of the book explores this life of tension with reference to certain crucial problems pertaining to Christian Ethics and Society. "Sex and Marriage," "Love and Justice," "Christianity and Politics," "Christianity and Democracy," "Christianity and the Economic Order," "Race," "War and Peace"—are each considered in turn both with reference to the application of Christian love to these problems and to certain crucial issues which arise for the contemporary understanding and discussion of these problems.

Part Four returns to the central polarity of the argument. Christian love, being what it is, and given the nature of man and the intricate problems of life in society, how is the Christian to make both a "Christian" and a "Discriminating" decision amidst the tension in which he must live? Professor Thomas seeks to show that the Christian does so with the help of the insights of Moral Philosophy, and that in doing so, the Christian may constructively criticize and consummate the enterprise of Moral Philosophy itself. Major attention is given to the

way in which Christian love employs and transforms what the Moral Philosophers have thought about happiness, duty, values, virtue and character. Although "insights derived from moral philosophers must be revised and if necessary transformed in order to make them consistent with Christian faith and love" (391), Professor Thomas is under no misapprehension about either the complexity or the ultimate indeterminacy of this undertaking. "The Christian ideal of character" is at once "active and creative" and "includes opposite qualities in balance and tension," such as "kindness and sternness," "earnestness and serenity," "gentleness and courage," and above all, the insistance upon "an absolute perfection" and upon "a process of development toward perfection." It is this last tension which points to the ultimate indeterminacy of the Christian life. Professor Thomas concludes with a clarifying interpretation of a phrase made familiar by the work of Reinhold Niebuhr, namely, that Christian love is an "impossible-possibility." This phrase is rightly understood only when related both to the "moral capacity of man" and to the "grace of God." As regards the moral capacity of man, we must admit that the Christian life is impossible of achievement. As regards the grace of God, Christian Ethics must affirm, as Jesus Himself did, "with God all things are possible." Although Professor Thomas prefers to regard these affirmations as a "tension" rather than as a "paradox," he is quite clear that their validity and truth "must be tested and confirmed by each for himself through a personal decision of faith" (521).

The Christian ethic, according to Professor Thomas, is an ethic of love not law, of liberty not uniformity, of principles not rules. The force of these distinctions is not to exclude laws and rules and uniformity of conduct from the Christian life but to underline the secondary, and under certain conditions even suspendable position of these considerations. "The law of love alone is absolute . . . Moral law has an important but subordinate place in the Christian life; and its value lies in the fact that it counsels us with respect to what love demands of us . . . The Christian must distinguish between the law of love, which alone is absolutely and universally valid, and other moral laws, which are generally valid but may have to be set aside on occasion" (137). This flexibility is required by the nature of love itself which exalts the individual human person and his needs above all other considerations of life in this world because so God's love is embodied in Jesus' life and death and expressed in his teachings. This flexibility is also adequate to the actual complexity of moral situations which is due to the necessity "to consider all the needs and all the persons in each situation" (136). Although the individual person is the primary "end" of Christian love, being a "person" is itself a social product, and in this way, the law of love involves the Christian in responsibilities in and for society. These responsibilities are chiefly exercised in and through the concern for justice. "Social justice is . . . that manifestation of love which aims directly at the good of a group of persons but only indirectly at the good of each person of the group" (254).

The distinction between the absolute validity of the law of love and the general validity of other laws is perhaps the crucial distinction in Professor Thomas' exposition. This distinction enables him to relate the law of love to the other laws of the Bible, especially the Decalogue, which has a paradigmatic place in Christian ethics. The distinction enables him also to relate the laws of the Bible to other fundamental moral laws such as the categorical nature of duty or the sanctity of property, or the cultivation of virtue. But the most important implication of the distinction between *absolute* and *general* validity is that it enables Professor Thomas to relate the law of love to the complexity and diversity of moral decision and to the enterprise of Moral Philosophy. "In saying that a particular law is not universally but only generally valid, we are saying that it is valid when considered by itself but that under certain conditions a different kind of act than it demands is required by a higher law" (137). Thus both the abstract uniformity of ethical formalism and the enervating pluralism of ethical relativism are avoided.

As regards the application of the law of love to the complexity and diversity of moral decisions, Professor Thomas can say about divorce, for example, that "Jesus' condemnation of divorce defines the norm for Christians, but that there may be cases in which divorce should be permitted them in order

to avoid greater evil" (238). Applied to property, Christian love recognizes that "private property is essential to self-determination and self-fulfillment" (312) but also that private property is not an "unconditional right." The Christian, therefore, will strive for "a wider distribution of property" which will extend the already accepted social goals of "equality of opportunity" and "equality of circumstances" by the addition of "the more humane ideal of equality of consideration" (316-17). "This is the principle that everyone should be genuinely taken into account in the distribution of social benefits and should be helped by the state to develop his capacities and fulfill his needs as far as possible."

As regards the relation of Christian love to the enterprise of Moral Philosophy, Professor Thomas revises the traditional hostility between a Christian ethic based upon the authority of revelation and a Moral Philosophy based upon the autonomy of reason. If revelation is understood as "a revelation of God and his redemptive activity, not of dogmas about God; of new life in love, not rules of conduct" (374), the responsibility for interpreting the meaning of revelation rests upon the individual Christian as a member of the Christian community. This responsibility not only permits but demands the use of reason. On the other hand, when the "autonomy" of reason is understood as meaning "only that reason should not passively submit to an external authority, but should derive its ethical principles from reflection upon moral experience" (375), the way is open for reason to take account of "every kind of moral experience, including that of religious men, in formulating its ethical principles" (375). It is this conception of the inter-relation between the insights of faith and the judgments of reason that enables the Christian moralist always to be open to the possibility that the "goods" or "values" or "virtues" discerned by the Moral Philosopher may be, in St. Augustine's phrase, "forms of love," that is Christian love. Thus, Christian Ethics, while rejecting hedonism does not reject happiness as a good; while unable to accept either the "objective" (Hartmann) or the "subjective" theory of value (R. B. Perry), does not repudiate the ethical importance of values themselves.

Obviously, we have noted only some of the applications of Christian love to the Judgments of Moral Philosophers and to life in society. Professor Thomas' way of doing so will, it is hoped, be apparent, and the range of his analysis evident. And Professor Thomas himself always makes it plain that the primary relation of Christian love to the renewal of imagination and will is effected by the grace of God, not by reflective analysis, and that neither Christian Ethics nor Moral Philosophy can impose the decision of faith upon a person who seeks to know and to do what is right and good.

Two basic questions may be raised about this arresting and impressive discussion. The first has to do with the *structure* of the book. The point at issue is not whether Professor Thomas should have arranged his materials in a different way. No two discussions of Christian Ethics will pursue an identical arrangement, and it is neither necessary nor interesting that they should. But given the arrangement here presented, one misses what might be called an *intrinsic integration* of the argument. The lack is doubtless to be attributed to the pedagogical aim and use out of which the volume grew. But it may be wondered whether even college undergraduates will find the genetic point of departure as axiomatic today as they might have a generation or two ago. Of course, "the Christian ethic and the religious beliefs upon which it depends can be understood only against the background of the Old Testament" (3), but there is no *intrinsic* mandate here for starting at this point. Indeed, a cultural situation which has been shaped as much, if not more, by the heights and depths of human experience, than by its plane surfaces, knows much more immediately and intimately that "the end is the beginning" than that "the place to begin is at the beginning." For all the author's appeal to imagination and will, to faith and decision, for all his recognition of the diversity and complexity of the moral situation, everything somehow falls neatly and horizontally into place. The vertical dimension of human experience is certainly not ignored but its dynamism and unpredictability do not formatively affect the persuasive symmetry of the argument. The reduction of paradox to "balance and tension" makes for clarity of ex-

position but scarcely adheres to the actualities either of biblical religion or of moral experience.

If, as Professor Thomas rightly concludes, the "practicality of the Christian ethic" must be tested "through a personal decision of faith" must an analysis of what this ethic involves, not take the reader into the crucial involvement at once? Does this not also belong to the Augustinian *credo ut intelligam*? This does not mean that one begins a discussion of Christian ethics with a celebration of the sacrament of Baptism. But it does mean that one raises the question of faith, however implicitly, at the outset, so that the analytical validity and vitality of the knowledge of God may govern the exposition. Then, one may begin with the Old Testament. But one does so for reasons of the faith intrinsic to the proper grasp of what Christian Ethics involves, not for reasons of "background." Then, the problem of law and liberty emerges not merely as "one of the perennial problems of Christian ethics" (105) but one which *intrinsically* emerges from the radical nature of Christian love as God's way of dealing with men in the world. Then, too, "the theological beliefs which are essential for an understanding of Christian ethics" (xiv) would scarcely be offered as though selected at random, and might even be other than anthropological. At all events, the whole case for Christian ethics would not rest upon the Christian doctrine of man. Actually in Professor Thomas' discussion, this does not happen. But Part Two of the book does not intrinsically prepare the reader for the author's own breaking of the theological rules which he has announced. And then also, the implementation of Christian love in life in this world would *intrinsically* govern the "problems" treated. One has the impression from this book that contemporary society has turned up the "exhibits" which draw the author's attention. But why marriage, economics, politics, and race, rather than medicine, advertising or clericalism? There are reasons, *intrinsic* ones. But surely not, for instance, "a growing acceptance of pre-marital intercourse and a higher divorce rate" since the First World War. (221)

The other basic question raised by Professor Thomas' discussion has to do with the *synthetic method* which he espouses. The author rightly sees that the synthetic enterprise of St. Thomas is too extensive and too neatly structured. But what about the subtler and less schematic synthesis of St. Augustine? Professor Thomas quotes the well-known passage from the *Morals of the Catholic Church* in which Augustine declares that the cardinal virtues of Greek ethics are "forms of love," that is, Christian love. But has the Bishop of Hippo really effected a *synthesis* between Christian and Greek ethical analysis? One wonders whether Plato or Aristotle would have thought that they actually meant by "temperance" or "fortitude," what Augustine attributes to them. And even if one goes as far as possible with Professor Thomas and admits that Christian ethics must not only "revise" but also "transform" the insights of Moral Philosophy, is not Augustine's transformation so complete as to mark only the merest and most formal connection between Christian love and the Greek virtues?

Professor Thomas' own application of the synthetic method is nicely instanced by his discussion of hedonism. Professor Thomas rejects hedonism in certain of its forms, and concludes with a discussion of "Christian blessedness." This "blessedness" expresses the paradox "that the highest self-fulfillment comes only through self-renunciation and self-sacrifice" (416). It is not "a product of natural existence" or of "human activity." It is a "gift of God." This blessedness does not deprive the Christian of the pursuit of happiness, though it is inconsistent with "the hedonistic view of happiness as pleasure" and with "the humanistic view that happiness through exercise of one's natural capacities is the primary aim of life" (420). This blessedness however is "compatible with full enjoyment of pleasures which comes to the religious man in the course of his life" and "points to a deeper and purer joy . . . because its source is in God." (420) With all this one may agree. But what is "synthetic" about it? If this view of blessedness is a "gift of God," the Moral Philosopher in the pursuit of his craft presumably cannot arrive at it. And if this blessedness, so given, is compatible with certain kinds of happiness, why is this conclusion not open to the *believing reason* in consequence of the insights of faith without the admixture *in principle* of the method and conclusions of the Moral Philosopher? Pro-

fessor Thomas is surely right in striving to deliver the ethical judgments of the Christian from the quixotic and "moment-to-moment" illuminations of the Spirit. But the link between faith and reason surely comes through faith's own preparation of the understanding rather than through some synthetic bond between them. *Credo ut intelligam.*

Paul L. Lehmann

Harvard Divinity School
Cambridge, Mass.

The Middle East: Its Religion and Culture, by Edward J. Jurji. The Westminster Press, Philadelphia, Pa., 1956. Pp. 159. $3.00.

During my college days, I served as a member of the gymnastics team. Our coach taught us three fundamentals of good performance; on these, in all meets, we were to be scored: approach, execution, dismount. Perhaps the analogy can be drawn with a reasonable degree of effectiveness insofar as the present review is concerned. In all three points Dr. Jurji scores high, very high. His approach to the problem, and it is a problem which none can deny, is sane, sensible and scholarly without redundancy. That so tremendous a problem can be discussed within the scope of such a small book (159 pages including additional suggested readings) is all to the credit of the author. Born in the area about which he writes, his approach lacks the prejudice which one might expect in so controversial a problem. He acknowledges in the very beginning of the "foreword" that "The Middle East has captured the headlines and held world attention." This is likely to be true for a long time to come. The controversy between the Arab and the Jew is not a new thing (read Genesis 16:7-12). In due time the Islamic peoples became part of the problem. Whatever peace and quiet may have existed in more recent times, the whole matter broke out anew with the establishment of the State of Israel in 1948. Dr. Jurji states this problem on page 27 of his book. The author has an extraordinary way of saying much in a few words. His faculty of expression, portraying a keen mind, is unparalleled.

Insofar as the execution of his theme is concerned, Dr. Jurji begins where the reader is—"The United States and the Middle East." In this first chapter, he speaks of that which has drawn America and Americans to the region—something of our failures there and then a section dealing with the avenues of solidarity between America and the Middle East.

The last paragraph of the first chapter states the matter in this mood:

> "It may not be too much to expect that through the orderly disposition of religious forces in the Middle East, the working peace we long for will at last emerge as a reality in our time. Precisely that is the fresh approach which this book suggests in presenting the religious and cultural configuration of the region."

Chapter 2 is general in nature and concerns a look inside the Middle East. Chapter 3 concerns Islam, about which the author is an acknowledged authority. Possibly because of this personal background, the author seeks to be far more objective in his approach than do most men representing the same point of view. In this it seems to me he executes righteousness and judgment.

The Judaeo-Christian treatment of the matter covers, in all, four chapters. There is much history and in all, good reading. His projection, in Chapter 5, of the four Christian Traditions which confront us in the Middle East is excellent. He throws light on the complexity of the Christian community as it exists, and from its beginning. An orderly mind produces orderly thinking.

But what of the third point, the dismount, that is, the ability to move away from the problem with the same finesse with which one began. In offering his conclusions, the cogency of the matter still stands. Dr. Jurji's basic assumption is that the issues in the Middle East are religious—hence the peace we long for will emerge from an orderly disposition of religious forces. To be sure, not everyone will agree with Dr. Jurji's conclusions. One asks, is some implementation necessary? If I were a scholar, I might find some areas in the book with which I could take issue. Not being a scholar, I am glad the book is written so that the non-scholar as well as the scholar

can read the book with great profit and understanding. The book is timely.

CLIFFORD G. POLLOCK

First Presbyterian Church
Morrisville, Pennsylvania

From the Tablets of Sumer—Twenty-five Firsts in Man's Recorded History, by Samuel Noah Kramer. The Falcon's Wing Press, Indian Hills, Colorado, 1956. Pp. xxv + 293. $5.00.

This is a very interesting book and is important for studying the origins of civilization and literature as well as for making comparisons between the Sumerian records and the Pentateuch. The author, who is professor of Assyriology and curator of the tablet collections at the University of Pennsylvania, has been active in Sumerological research for the past twenty-six years, and in this work presents in twenty-five chapters Sumerian contributions which in rather striking fashion he calls "firsts."

Among the sections of special interest to the Biblical student is the chapter on "Man's First Cosmogony and Cosmology." According to the evidence available Dr. Kramer has deduced the Sumerian concept of creation. There was a primeval sea that engendered the cosmic mountain, which consisted of a union of heaven and earth. Some of the gods existed before the separation of heaven and earth, and they are depicted in anthropomorphic fashion. An (heaven) and Ki (earth) begat Enlil (air). It was Enlil who separated heaven from earth, and the union of this god with Ki, his mother, set the stage for the creation of man, animals, and plants and for the establishment of civilization. Chapter 17 bears the title "The First Biblical Parallels." Here a good comparison is drawn between Dilmun and the Biblical paradise, and in this connection the author also points out a relationship between Eve (Gen. 2:21-23; 3:20) and Sumerian Nin-ti, which may mean "the lady of the rib" and also "the lady who makes live." What is extant of the Sumerian flood story, in which Noah is called Ziusudra, is brief, but it has unmistakable parallels to the narrative of the deluge in Genesis. The tales of Gilgamesh, which Kramer considers as the first case of literary borrowing, also have important material for comparison with Genesis. Due consideration is given to the Sumerian law codes, among which the oldest is that of Ur-Nammu, who founded the Third Dynasty of Ur about 2050 B.C.; accordingly this precedes the famous code of Hammurabi some three hundred years. The chapter on suffering and submission is called "The First 'Job.'" The writer, however, correctly maintains that the Sumerians could not have influenced the Hebrews directly, since they had ceased to exist long before the Chosen People had come into existence. On the other hand, he observes that they deeply influenced the Canaanites, the Babylonians, the Assyrians, the Hittites, the Hurrians, and the Aramaeans, and in the end Sumerian literature thus left its impress upon the Hebrews.

The illustrations in the book are good. Of special interest for the history of writing is a page depicting the origin and development of eighteen representative signs of cuneiform writing from about 3000 B.C. to about 600 B.C. Sumerian studies represent a rather limited field in academic circles, but they are fundamental for understanding Mesopotamian civilization, and Dr. Kramer has succeeded in portraying the importance of the Sumerian records in the development of culture. This book is written in non-technical language and can easily be read by the layman. The author has shown that his specialized knowledge of antiquity can be simplified without sacrificing accuracy and be made available for the student of the Bible.

HENRY S. GEHMAN

The Jews from Cyrus to Herod, by Norman H. Snaith. Abingdon Press, Nashville, Tenn. n.d. Pp. 208.

This book, originally published in Great Britain, has been taken over by the Abingdon Press in order to facilitate its well deserved distribution in this country. As a textbook on the history, theology and practices of the Jews from Cyrus to Herod, it is extremely useful and highly reliable. In it the author attempts "to streamline everything, to provide the minimum of exact and detailed knowledge which will make the trend of

events and the development of ideas plain and intelligible."

Part I, chapters 1-7, deals with the historical background of the period in a clear, concise way. A fuller treatment of the period of the Hasmonaean rulers might have been expected in a work like this which treats mainly of Intertestamental times.

In Part II, which is more than twice as long as the historical section, Prof. Snaith traces the development of the main religious ideas among the Jews from the time of the exile to the fall of Jerusalem in A.D. 70. He discusses the Jewish hope of restoration, Messianism, life after death and the separatistic tendency of Judaism in this period. The development of the Law, Wisdom and the Logos concept is also described. Interesting chapters on the Temple and synagogue, and the three main sects of Judaism during this period bring this section to a close.

As a handbook on the history and theology of the Jews from Cyrus to Herod the Great, this volume can be heartily recommended. It is attractively bound, and of convenient size. Its value is further enhanced by lists of kings who ruled during these years, and by a map of world empires in the ancient east.

CHARLES T. FRITSCH

He That Cometh, by S. Mowinckel. Eng. tr., Abingdon Press, New York-Nashville, 1957. Pp. xvi + 528. $6.50.

This monumental study of the messianic idea in Israel crowns the life work of the famous Norwegian Old Testament scholar. While, as the title indicates, the author had constantly the Christian idea of the Messiah in mind, he, nevertheless, confines his own investigations to the Old Testament and post-exilic Judaism. Dr. Mowinckel had obviously two objectives in mind when writing this massive volume. He wanted to show that in the messianic interpretation of the Old Testament as practiced in the New Testament and by the Christian church, later ideas had been read into the Old Testament. He insists particularly on the fact that the pre-exilic material used for such an interpretation, was actually presenting the king ideology of ancient Israel. In developing this idea he is especially taking issue with Gressmann and Klausner, who held that the messianic idea was an integral part of Israel's religion. At the same time, the Norwegian scholar attempts to show how the messianic idea developed in Israel under the pressure of outward circumstances and in conjunction with eschatology. When the Jews had come to the realization that the return to Jerusalem was far from bringing with it the ancient glories, their hopes turned towards the future.

With his basic axiom that prior to the exile Israel had no eschatology, Dr. Mowinckel is forced to consider all the eschatological references in the pre-exilic books of the Old Testament as later interpolations. In the post-exilic idea of the Messiah he finds a duality, viz. the national Messiah, patterned after the earlier king ideology, on the one hand, and the idea of the Son of Man, on the other. With Bousset and others he differentiates between a national and a transcendental eschatology. Following Reitzenstein and others, he sees the root of the idea of the Son of Man in the common oriental myth of Primeval Man.

The first half of the book offers the author an opportunity to develop in great detail his well-known concept of Israel's "royal ideology." This is a masterpiece of historical interpretation, in which he demonstrates how the oriental idea that the king represented the deity, was prevalent in Israel, too, but also how the Israelites gave it their specific slant. The transfer of divine predicates upon the king and the interpretation of the kingly rule as a manifestation of divine dominion are of extreme importance not only for the understanding of the Old Testament but also of the messianic and ecclesiastical ideologies of the New Testament. Part II of the book, discussing the Messiah in later Judaism, shows less originality in the basic conceptions, but provides a rich mine of source material. Particularly interesting is the reference to Isa. 53 in the Targums, where the suffering of the Servant has been changed into its opposite; a new indication of how alien the idea of a suffering Messiah was to the Jews. One is surprised, however, to discover that Dr. Mowinckel, who in Part I had shown such exegetical mastery, feels unable to cope with the problem of eschatology. To him it is hardly more than the temporal future, whereas

both in the Old Testament and later Judaism the eschatological future is understood as God's own time. Such a view is already found in Israel's belief in the promises of God, and thus, even when the references to the 'Day of Yahve' were eliminated from the text of the pre-exilic books of the Old Testament, their outlook would remain eschatological. This fact, in turn, makes one wonder, whether the king ideology of Israel, too, did not imply an eschatological-futuristic element.

Otto A. Piper

The Message of the Fourth Gospel, by Eric L. Titus. Abingdon Press, New York and Nashville, 1957. Pp. 253. $3.50.

Dr. Titus, who teaches New Testament Literature in the Southern California School of Theology at Los Angeles, follows the lines of his teacher Colwell in this new interpretation of the Fourth Gospel. However, in his method he is also greatly indebted to the Form Critics. He sees in the Fourth Gospel a work of the early second century—conveniently ignoring the witness of P^{52}—written by a Christian, who was familiar with the Synoptic Gospels and a Paulinist. However he was not interested in the historical facts of the Gospel story. Rather he used the material in a very sovereign way as a means by which to describe his and his contemporaries' religious experience. In it the exalted Christ, or the Spirit, occupied the center. The idea that the Fourth Gospel is assigning a central role to the Logos, is energetically rejected. With this emphasis placed upon the Spirit, John's work is anti-sacramental in character. In chapter 17, the prayer is merely a literary form used for a change in style in order to introduce "the author's protest against the deadening influence of an overemphasis on ritualistic practices in the church" (p. 206). The Lazarus story is to teach that "men of genuine faith in the ultimate preservation of spiritual values, in the underlying goodness of God, display a kind of detachment from the disrupting aspects of human experience" (p. 160).

Thus the Jesus of the Gospel is the Life-giver, a heavenly emanation who brings the revelation of the spiritual character of God to men. His earthly life has no significance except for his being the carrier of the Spirit.

The interpretation of the Gospel is rendered difficult by the fact that it contains a number of statements, which, as the author admits, seem to contradict such an exegesis. However, Dr. Titus holds that they occur within the stories as "lower" elements only, used to characterize weak belief and unbelief, over which the spiritual view finally triumphs. They have no independent function and do not express the evangelist's views.

Anybody writing on the Fourth Gospel in a critical way needs a lot of space in our days. It is therefore unfortunate that in this book, destined for popular use, Dr. Titus had to proceed in a rather sketchy way. Except for a more detailed treatment of the evangelist's literary method, his Introduction contains only two brief chapters on the Logos and the Spirit. He is not able to present the evidence on which his bold constructions rest. The Commentary itself can hardly do more than point out what in the interpreter's mind is the argument of each periscope. While this method has the advantage of concentrating on the essentials, it suffers from the fact that the exegete keeps his tongue in cheek. Obviously he is not willing to identify himself with any of the evangelist's views. This is certainly evidence of great objectivity and detachment. But who in the world is to be benefited by such a treatment?

Otto A. Piper

The Complete Writings of Menno Simons c. 1496-1561. Translated from the Dutch by Leonard Verduin and edited by John Christian Wenger, with a biography by Harold S. Bender. Herald Press, Scottdale, Pa., 1956. Pp. xi + 1092. $8.75.

To many persons, who know the Mennonites only from sight, it will come as a surprise that the former Dutch Priest, after whom this branch of the Anabaptists is named, should have left quite an extensive literature. Menno's writings have become scarce, the 1871 English and the 1876 German editions of his works have been out of print for a long while.

The new edition comprises all the printed writings of this first bishop of the peace-loving Northern Anabaptists that are still extant, plus a few of his letters, some of which were pastoral and others polemical. The English translation has well succeeded in rendering the peculiarities of Menno's style. The reader feels both the tone of warm entreating and of stern threats, as also his overflowing indignation at the various types of unbelief against which he felt obliged to warn his followers. Prof. Harold S. Bender has contributed a brief—rather too brief—biography, which offers hardly more than the few bare facts of a life that began in obscurity and from 1536 on was spent in hiding from persecutions most of the time.

As one would expect in this kind of work, there is a good deal of overlapping. In many variations his principal themes are treated, above all the sinfulness of the unregenerate man including the members of the churches, the work of Christ, faith, withdrawal from the world, the believer's suffering and church discipline. Menno was firmly convinced that excommunication was not only a New Testament practice but also a practical necessity among these small groups of "true believers." He went so far as to insist that the excommunicated person had to be "shunned" by all believers, even in the case of husband and wife or parents and children, i.e. that there should be not only no ecclesiastical fellowship but also no social intercourse. Menno held an interesting view of the Incarnation, viz. a kind of monophysitism. The body of Christ was formed in Mary's body but not of it. Christ's was a "spiritual flesh," and the same transformation took place in the regenerate.

This new publication—like other Anabaptist writings which only recently have come to light—raises a number of important issues. The time has come, when we have to revise our view of the Reformation. It is by now obvious that in addition to Luther, Zwingli and Calvin, Anabaptists such as Grebel, Marbeck, Denck and Menno Simons, too, formed an integral part of the whole movement. It is equally obvious that the great Reformers were so biased by the violent elements in the Anabaptist movement, especially Karlstadt and the Münsterites, that they failed to give sufficient thought to the problem of the non-worldly nature of the faith and that, fettered by the system of established churches, they showed too little concern for the lack of truly Christian living among many of their followers. Moreover, there is the problem of baptismal regeneration that is the open sore in the Reformed and Lutheran churches of today, yet which most theologians prefer to ignore in a cavalier way.

Finally, in view of what is happening to so many Protestants under Communist yoke or in Colombia, we should also ask ourselves, whether their persecutions are only the result of wickedness in high places, or also of their willingness to live a life under the Cross, whereas we are content with leaving the Cross to our Lord.

Otto A. Piper

An Adventure in Love: Christian Family Living, by William Taliaferro Thompson. John Knox Press, Richmond, Virginia, 1956. Pp. 155. $2.50.

Christian family living may really be an adventure in love if the timely and practical counsel of this good book is heeded. For three and a half decades the author has been a diligent student of human behavior and a teacher of courses in Christian family living. From questionnaires returned by his students, from wide reading, as a director at a summer boys camp, as a father of six children, and from graduate research in education, Dr. Thompson has gleaned firsthand knowledge of human behavior. Combining this knowledge with a Christian theologian's understanding, a pastor's heart, and a genuine good humor, he has written a volume which is bound to receive a wide and appreciative reading wherever parents, teachers, or pastors are concerned about present-day family life.

Dr. "Tolley" as his students affectionately refer to him, compares family life yesterday and today. He devotes one of two long chapters to marriage, and another to adolescence. He also discusses family living during preschool years, during school years, and in his last chapter applies effective principles of social psychology to family life. But whatever the aspect of family relationships which comes within the scope of his study, one

single point of view is maintained throughout, namely that in the creation of a good home the emphasis must be not on techniques but on wholeness. For wholesome growth, both of parents and children involves what Dr. Thompson calls "interpersonal relationships," and the value of these relations will be the outcome largely of Christian character. It is here that Dr. Thompson makes his most distinctive contribution. He shows by many living examples drawn from a wide range of human experiences what a direct bearing the Christian gospel of love has on the making of real character in the home. Thus regarded family living may really become an adventure in Christian love.

It is to be hoped that Dr. Thompson will follow up this study by still further contributions out of his wealth of learning and experience.

HOWARD TILLMAN KUIST

Atlas of the Bible, by L. H. Grollenberg, O.P., translated and edited by Joyce M. H. Reid, and H. H. Rowley. Thomas Nelson and Sons, New York. 1956. Pp. 166. $15.00.

Published first in Holland, then in France, this new Bible Atlas is now made available to English readers. Père R. de Vaux, Director of the French School of Biblical and Archaeological Studies in Jerusalem has written the *Preface*, while W. F. Albright of Johns Hopkins University, and H. H. Rowley of the University of Manchester have contributed a *Foreword*.

Maps in graded color, and photographs in black and white are conjoined by a brilliantly conceived and written text to make this work a veritable journey through the Bible.

What will doubtless impress readers most is not merely the profusion and uniform excellence of the photographs (408 of them!), but their selection and arrangement. Each picture whether an aerial perspective or local landscape; whether a monument or a piece of sculpture; whether a bas-relief or street scene, has an instructive relation to that part of the Bible which is illuminated by the accompanying map, or which is being discussed in the text. Thus the photography, as Père de Vaux in his *Preface* declares, has documentary interest as well as "evocative power." The reader, in effect, is transported into the very locale of the Bible narrative.

The master-plan of this Atlas is as finely conceived as it is comprehensive. The Introduction presents the geographical setting of the Bible as a whole and the technique of Biblical geography with a review of excavations in Palestine and a practical definition of Biblical history. Taking his clue from the habit of the Hebrew prophets to regard the covenant people as a person, the author has given a biographical cast to his treatment by presenting his materials in six historical phases of Bible history: Birth and Infancy; Youth; Independence; Backsliding and Punishment; Reflection and Hope; Death and Resurrection. Each phase in turn is treated in three to five chapters and each chapter of text is accompanied by its appropriate maps and photographs. Thus natural sequence, vividness of impression, and realistic descriptions are combined to treat the Bible as a living book.

Each of the thirty-seven maps (including the two end papers) is drawn to conform to a given period, so that no map is cluttered with irrelevant place names. This gives ample space for over-printed inscriptions of significant events at given places. Eight shades of color are used to indicate elevation, line-colors to describe boundaries, symbols to suggest the difference between certain, or probable, or possible identification of a site, while numbers are used to refer to corresponding photographs connected with particular sites. The twenty-six page Index of places and persons, gives ready access to specific items of interest as well as to cross-references to other passages of scripture. It also provides further descriptions of places not made possible in the text. Every town or village, mountain or valley, river, lake or sea mentioned in the Bible is included in this comprehensive Index.

Space forbids reference to still other features. While the price of this Atlas may deter its distribution, Bible readers who do invest in it will find in their hands an instrument of unusually rewarding interpretative illumination and power.

HOWARD TILLMAN KUIST

A New Testament Commentary: Vol. III, *The Later Epistles* [and] *The Apocalypse*, by Ronald Knox. New York: Sheed and Ward, 1956. Pp. 243. $3.50.

Monsignor Knox, the versatile author whose range of literary activity extends from detective stories to an English rendering of the Latin Vulgate Bible, has finished another genre of writing—a Biblical commentary. The first volume, dealing with the Gospels, was published in 1952; the second, on Acts and the Pauline Epistles, appeared in 1954; this third volume completes the set. Unlike some other commentaries, this one is furnished with a minimum of technical apparatus of detailed citation of authors and books which present divergent points of view. At the same time one finds ample evidence that Knox has given consideration to most of the linguistic, historical, and critical problems involved in the Biblical text. The author's ultimate judgment on all of these, as one would expect, is in harmony with the pronouncements of the Papal Biblical Commission.

With fertile imagination and a nimble pen, Knox crowds much that is stimulating and provocative into a small space. At the same time, he often stays merely on the surface of the text, and, with all his juggling of divergent possibilities, indulges in what another reviewer of an earlier volume of Knox's commentary called "exegesis by supposition." In particular one is disappointed with Knox's treatment of the Book of Revelation. He declares that he intends to "deal only with the difficulties which the ordinary reader might find in understanding what the Apocalypse *says*" but that no attempt will be made to answer questions of "what it means" (p. 193). Granted the difficulties which the last book of the New Testament presents, to set such a program for one's work is to aim at something which is hardly worth the effort. And even on this level, Knox is most unsatisfactory, more than once leaving the reader more mystified than he was before reading the comments. Fortunately not all of this volume falls to the nadir reached in the comments on Revelation, but the balance of judgment must be that, on the whole, Knox's reputation will not be enhanced by his performance in this volume.

BRUCE M. METZGER

Lives and Legends of the Georgian Saints, by David Marshall Lang, New York: Macmillan Co. Pp. 180. $3.25. 1956.

The Orthodox Church of Georgia (in the Caucasus) is one of the oldest national Churches in the world. It has had a distinguished record of devotional and philosophical achievement, and of steadfastness in the face of persecution at the hands of the overlords of Mazdeist Iran, the Mongols, and Bolshevik Russia. Unfortunately all too little of this history is known in the West, even by scholars. It is therefore highly gratifying that in the present book one will have available certain source materials relating to the early Georgian Church.

These biographies of the Georgian saints, with one exception (that of St. Nino), have not hitherto been available in English. The translator, who also provides short historical introductions, resided in Tiflis, the capital of Georgia, for a number of years, and is now Lecturer in Georgian at the School of Oriental and African Studies, the University of London. He brings to his task a thoroughly competent scientific training (as his previous publications on technical questions of Georgian antiquities prove), as well as a genuine love for the people and their ecclesiastical traditions.

Unlike some of the hagiographical writings of other Eastern Churches (notably the Coptic), these lives are not mere centos of monkish superstitions and inconsequential fables. They contain vivid descriptions of life in the Caucasus, in Byzantium, and in Palestine, and open to us insights into the aspirations and spirituality of an important branch of the Eastern Church. Lang points out that "the Georgian Church has many points of affinity with that of our own country. It cleaves to the doctrine formulated at Nicaea and Chalcedon. The liturgy is celebrated in the national tongue. Its spiritual and devotional ideals differ little from our own. Even under the present Communist régime, Georgia retains its own Catholicos-Patriarch as spiritual head, and enjoys autocephaly or inde-

pendent status within the Orthodox communion" (p. 12). (It will be remembered that for a time Stalin, as a lad, studied for the priesthood in the Georgian Church.)

There is not space here to recount any of the details of "St. Nino and the Conversion of Georgia," "The Passions of St. Susanna and of the Nine Infants of Kola," "A Martyred Princess: the Passion of St. Shushanik," "The Martyrdom of Abo, the Perfumer from Baghdad," and other equally esoteric accounts.

It may be pointed out that Lang is noncommittal about Harnack's idea that one of these lives (that of St. Eustace) shows evidence of influence from Tatian's Diatessaron —an idea which to the reviewer has seemed to be quite lacking in proof. In another of the Lives ("The Children of Kola") there is preserved the curious tradition that "our Lord Jesus Christ was baptized *by night* by John in the river Jordan" (p. 41). It will occur to some readers that the Old Latin variant reading in the Matthean account of the Baptism, which refers to "a tremendous light that shown around from the water," may imply a baptism at night.

It is to be hoped that, with the recent publication in German of P. Michael Tarchnišvili's *History of the Georgian Ecclesiastical Literature* (Vatican City, 1955) and now the appearance in English of this most attractive edition of selected hagiographical pieces, both scholarly and popular interest may be awakened in a people and a Church that have had a long and noble history.

BRUCE M. METZGER

An Historian's Approach to Religion, by Arnold J. Toynbee. Oxford University Press, New York. 1956. Pp. 318. $5.00.

In this book—the Gifford Lectures delivered at Edinburgh University in 1952 and 1953—Dr. Arnold J. Toynbee, the eminent philosopher of history, summarizes his viewpoint as an historian with respect to religion.

In the first section of the book he deals with what he calls "The Dawn of the Higher Religions," which he describes as "The worship of God who is Love as well as Power, and who is not a deification either of Human or of non-Human Nature, but is the deliverer of these and all His creatures from the evil of self-centeredness to which every creature is prone" (p. 78).

In the second, and more important, part of the book Dr. Toynbee considers what he calls "Religion in the Westernized World"; and the thesis which he expounds may be summarized thus. The most prominent single feature of human history during the past four centuries or so has been the spread of modern Western civilization over the face of the planet. This spread has been greatly hastened by reason of the fact that in the course of the seventeenth century Western Christendom, disgusted and alienated by the Wars of Religion which followed the outbreak of the Protestant Reformation, transferred its spiritual treasure from religion to technology: the seventeenth century witnessed "the enthronement of Experiment in place of Authority, and of Technology in place of Religion" (186). But in the course of the present century this Western worship of applied science has brought serious, even desperate problems of its own; for it has posed for mankind, still afflicted by Original Sin, the possibility of a hydrogen war in which "all men shall be cremated equal."

The particular problem, therefore, to which Dr. Toynbee addresses himself in the book is this: How, in a Technological Culture, is man to achieve a wisdom which will act as an effective curb on his destructive egoism? The only answer which Dr. Toynbee sees is this, that there will have to be a revival of religion, that area in which human nature will still have freedom to express itself. In considering the question of what particular kind of religion will best serve this purpose, Dr. Toynbee does not advocate any factitious syncretism. Rather he favors Christianity and Mahayana Buddhism, two religions which he seems to regard as about of equal spiritual potency. But he insists that all religions must abandon their claims to absoluteness and finality, claims which in the past have bred Pharisaism and fanaticism, and must cultivate the widest possible tolerance of one another.

It goes without saying that this book of Dr. Toynbee, though less so than his massive and monumental ten-volume opus, "A Study of History"—is enriched with much varied learning. But the New Testament

Christian, while whole-heartedly agreeing as to the necessity of a religious revival in the present fear-ridden world, will not be able to follow Dr. Toynbee's suggestions all the way. For he cannot abandon his belief in Jesus Christ's uniqueness and finality, even while he prays to be delivered from the dangers and temptations to which adherents of such a faith are exposed. And, though he recognizes that the other religions of the world have elements of revealed truth in them, he will not cease to want to convert their followers to Jesus Christ, the Lord of all good life; for it is his conviction that there is none other name given under heaven whereby we must be saved.

NORMAN V. HOPE

The Christian Scholar in the Age of the Reformation, by E. Harris Harbison. Charles Scribner's Sons, New York, 1956. Pp. 177. $3.00.

In this book—the Stone Lectures delivered at Princeton Theological Seminary in 1955—Dr. E. Harris Harbison, of Princeton University, seeks to define the role of the Christian scholar, and to furnish illustrations of how that role has been played by leading figures in the history of the Christian Church, especially during the era of the Protestant Reformation.

In Dr. Harbison's view, the Christian scholar may serve the following purposes. First, he may seek to restudy the Christian tradition, with a view to clarifying its meaning and purifying its contemporary expression. Second, he may try to relate the Christian faith to the surrounding secular culture which, of course, down to the time of the Protestant Reformation, meant the classical culture of Greece and Rome. Third, he may endeavor to define the relation of culture to the findings of science. This third objective, of course, did not have the importance and urgency during the Middle Ages, or even during the sixteenth century, which it has subsequently acquired, since modern science has made its spectacular advances only since then. But in a sense it may be claimed that such great Christian thinkers of the ancient and medieval periods as Augustine and Aquinas concerned themselves with all three of the purposes set forth above.

In his opening chapter Dr. Harbison deals briefly with four leading thinkers of the ancient and medieval periods—Jerome, Augustine, Abelard and Aquinas. In his second chapter he examines the work of four Christian scholars of the Renaissance—Petrarch, Lorenzo Valla, Pico della Mirandola, and John Colet. The three remaining chapters are devoted to the exposition and evaluation of the work of Erasmus, Luther and Calvin.

It need hardly be said that Dr. Harbison's treatment of his subject is marked by sound scholarship, penetrating insight, and crisp expression: he is himself a worthy examplar of Christian scholarship. His book not only analyzes the literary work of those scholars with whom it deals, but it makes clear the fact that their work had important and profound practical consequences. For example, the Reformation was prepared for, in part at least, by the scholarly work of Erasmus —particularly his famous edition of the New Testament. And it was begun by Martin Luther, who reached his Protestant findings in the course of his scholarly work on the interpretation of the Bible. The scholar, Melanchthon, Luther's colleague and first lieutenant, helped to give Protestantism theological expression. And John Calvin, another scholar, gave it not only theological expression but practical organization. If any justification is needed for the calling of the Christian scholar it can be found right there.

NORMAN V. HOPE

Calvin: Theological Treatises. Vol. XXII, The Library of Christian Classics. Edited by J. K. S. Reid. The Westminster Press, Phila., 1954. Pp. 355. $5.00.

Undoubtedly John Calvin's principal work was his "Institute of the Christian Religion," which Lord Acton, the eminent Catholic historian, once described as "the greatest work of Reformation literature." But Calvin wrote much more than this: indeed it has been said, and with much truth, that "like Augustine, he wrote more than another can well read." It is, therefore, entirely fitting that

the *Library of Christian Classics* should include, besides the "Institute," a volume of selections from Calvin's Theological Treatises, translated and edited by Professor J. K. S. Reid, the Head of the Department of Theology in Leeds University in England.

This volume consists of three parts. The first section includes treatises which deal mainly with Calvin's organization of Protestantism in Geneva, where eventually he became what has been called "the Protestant Pope." Included in this section is his well-known work, the *Ecclesiastical Ordinances of 1541*, which specified the four orders of ministry which Calvin believed that he found in the New Testament—pastors, teachers, elders and deacons—and which he set up in his Genevan Church. The second section consists of Calvin's apologetic work on "The Necessity for Reformation in the Church" (1539), which detailed the particular Roman Catholic corruptions in Christian doctrine and practice which made the Protestant Reformation necessary. The third part of this book includes a selection from Calvin's controversial works, principally his famous "Reply to Sadolet" (1539), that Roman cardinal who had sought to persuade the Genevans to return to the papal allegiance; and his "Exposition of the Doctrine of the Lord's Supper" (1562), a reply to Heshusius Vesalius, who had ventured to criticize Calvin's interpretation of this sacrament. Those treatises which make up this volume are marked by characteristics which readers of Calvin's "Institute" have come to associate with him. First, he was deeply concerned for sound Christian doctrine, as against both his Roman Catholic and his Lutheran opponents, and particularly for the proper understanding of the sacrament of the Lord's Supper. Secondly, he was widely read in the Church Fathers, whom he quotes frequently in support of his theological positions. Thirdly, Calvin had immense ability as a controversialist; he was clear in exposition, unerring in his insight into the weakness of his opponent's position, and vigorous in his rebuttal.

It should be added that Professor Reid has done an admirable job of translation and annotation in this work.

NORMAN V. HOPE

New Missionaries for New Days, by E. K. Higdon. The Bethany Press, St. Louis, 1956. Pp. 198.

The author of this book was for some sixteen years Executive Secretary for missionary selection and training of the United Christian Missionary Society of the Disciples of Christ. In missionary personnel circles it is generally conceded that this denomination more than any other has compiled the most comprehensive background of experience in selection and preparation of missionary candidates, and has used most widely the psychological tests and procedures which have of late years come into being.

The notable feature of this book is its comprehensive treatment of the various types of testing procedures for missionary candidates. The book gives a review of the techniques used and the results obtained over a period long enough to establish both the value and the limitations of contemporary psychological tests as well as psychiatric counsel and other modern methods in screening candidates for missionary service (and which might be used in the choice of candidates for any one of the church vocations).

The volume contains a list of psychologists and psychiatrists in different sections of the country who are recommended as consultants for those engaged in Christian causes.

Though the emphasis is on contemporary testing the book covers the field of qualifications and training of those who seek a vocation in Christian missions, and discusses how candidates are found, selected and trained. This short volume is the best review of its particular field so far published.

J. CHRISTY WILSON

Body and Soul, by D. R. G. Owen. Westminster Press, Philadelphia, Pa., 1956. Pp. 239. $3.75.

The thesis of this book, so far as Biblical scholars are concerned, is so commonplace as to be almost axiomatic. Yet this is by no means an insignificant book. On the contrary, it is of first-rate importance and spells out in detail the contemporary implications of a basic Biblical conviction. The issue dealt

with refers to the radical difference between the Biblical and the Greek views of human nature. The former stresses the unity of personality (man as an animated body), while the latter makes a sharp distinction between body and soul (man as an incarnated soul).

The history of Christian thought shows that the Greek view tended to usurp the uniqueness of the Biblical view and frequently became superimposed upon it to such an extent that body-soul dualism is today widely regarded as of the essence of the Christian interpretation of man. How this admixture came about and what its consequences were for ethics and psychology as well as for theology are carefully and forcefully examined.

The author, however, has something more in mind by exploring and exposing this issue. He is interested in Christian apologetics, particularly the defense of Christianity against the attacks of modern science. The treatment of this problem is utterly fascinating and compelling, though it requires a special vocabulary. Science will have nothing to do with body-soul dualism and seems therefore to be set against the Bible. But what science really attacks, and rightly so, is the "religious" dualism which is Greek rather than Biblical. As a matter of fact, the true Biblical view has much in common with modern science, as seen, for example, in psychosomatic medicine. But if the Biblical view can degenerate into "religious" dualism, science can also be perverted into "scientism." Hence the problem is almost hopelessly complicated by the relations between the "religious" and the scientific views, the Biblical and the scientific, the "religious" and the "scientific," and the Biblical and the "scientific." But it is not so complex as it sounds, and the argument proceeds clearly and persuasively.

The author is Associate Professor of Ethics and Philosophy at Trinity College, Ontario. His earlier book, *Scientism, Man and Religion,* was an important contribution to apologetics, and this present study follows in the same direction. It is one of the most stimulating books, as well for the questions it leaves in the mind as for the answers it gives, that has come our way in a long time.

HUGH T. KERR

Christianity and the Existentialists, edited by Carl Michalson. Scribner's, New York, 1956. Pp. 205. $3.75.

This symposium of eight articles on existentialism makes a substantial and unusual addition to the growing literature on the subject. The approach is biographical rather than systematic, and this seems peculiarly apt since existentialism, on the one hand, is so largely bound up with existentialists who puzzle over the question of existence, and, on the other hand, with the rejection or at least suspicion of formal, traditional systems and structures of thought.

Originally delivered as lectures at Drew University, these essays have been edited for publication by Professor Carl Michalson who writes the first chapter on "What Is Existentialism?" The question itself is, of course, wrongly phrased for the existentialist, for he is not interested in the essence or nature of a system of philosophy or theology which can be called "existentialism." His main concern involves himself, the human equation and predicament, and the question of the meaning and purpose of existing.

There is something exasperating about this for the traditionally trained philosopher or theologian, for it means that definition in the conventional sense is out and that we must content ourselves with examining how existentialists not only think but even more important how they live, that is, exist. "The suspicion is," writes Michalson, "that somehow existentialism is a clandestine wedding of Nordic melancholy with Parisian pornography." While there is a grain of truth in this, existentialism deserves more serious attention than such a casual indictment would recognize.

Accordingly, we are given, in a series of biographical discussions, chapters on Kierkegaard, Unamuno, Berdyaev, Marcel, and Heidegger. In addition there is a fascinating treatment of existentialist aspects of modern art and a perceptive commentary on the poetry of Hölderlin and Rilke. Readers will find that some chapters appeal to them more than others. For myself, I found most exciting the chapters on Unamuno by John A. Mackay, Heidegger by Erich Dinkler, existentialists and art by Tillich, and Hölderlin by Hopper.

Existentialism, Christian or otherwise, is not easy going, and some are convinced that it is no more than a pseudo-philosophical flash in the pan. This would be clearly a superficial judgment, and for anyone who wants to understand the contemporary mood a book such as this will surely provoke question and reflective soul-searching. In the words of Montaigne, cited at the beginning of this symposium, "There is no description so hard, nor assuredly so profitable, as is the description of a man's own self."

HUGH T. KERR

The Theology of Calvin, by Wilhelm Niesel. Westminster Press, Philadelphia, Pa., 1956. Pp. 254. $4.00.

The author of this detailed commentary on Calvin's theological system has been for many years a foremost Churchman of the Reformed tradition in Germany. During the Nazi regime, his staunch opposition to Hitler gave rise to the nickname "Iron Niesel." Last year he visited America and gave an address on Calvin at Princeton Seminary. The book itself was first published in Germany in 1938; it has been translated into English by Harold Knight, and the author has made a few revisions for this edition mostly of a bibliographical sort.

The main purpose of Niesel's discussion is to discover the theological norm or central thread which will help to explain why Calvin developed his theology as he did. It is observed that much previous Calvin research has sought a clue in some one doctrine, such as the glory of God or predestination. Niesel, perhaps under the influence of Barth with whom he studied at Göttingen, sweeps aside all such interpretations and seeks to demonstrate that Calvin's theology is everywhere motivated by Christology. Thus, we have here, what others since have carried further, a Christo-centric exposition which aims to clarify and deepen Calvin's theological system. If Calvin is basically a Biblical theologian, we must remember that for him "all our attention to the Bible should be the recognition of Jesus Christ." "In every aspect of doctrine Calvin is concerned only about one thing: namely, the God revealed in flesh."

The consequence is that Niesel's treatment of Calvin's doctrines of Scripture, natural revelation, and election (these in particular) take on quite different meaning from the more traditional interpretations. Beyond these matters, however, the book traces in a systematic way all the main topics of theology according to the sequence of the 1559 edition of the *Institutes*. The book is valuable, therefore, as a companion to Calvin's great work on theology, and at many points difficulties are explained so that one gets the sense of the full sweep of the Reformer's thought.

Clearly Niesel thinks highly of Calvin; indeed, he is largely uncritical. The assumption, presumably, is that Calvin's theology is no mere Reformation *summa* but of contemporary significance. Unfortunately, however, this is only an assumption and is not specifically dealt with in this book. The treatment is primarily for Calvin scholars and those who already know the *Institutes*. Most of the literature referred to is Continental, with one Scottish and one American book mentioned. This may be taken as another instance of scholastic provincialism. But perhaps the Germans have no monopoly on that!

More serious is the question whether Niesel's Christological norm is derived *from* or whether he inserts it *into* Calvin's theology. There is little doubt that this approach, which is the dominant theological trademark of our day, *does* illumine and enliven Calvin's system, and the sequence and structure of the *Institutes* can be invoked in justification of this position. But, on the other hand, the attempt to press this point to include *everything* in Calvin seems too neat and too facile. Calvin after all wrote for his own day and in his own way, and he is such a giant among theologians that it scarcely belittles him to admit that on occasions he could be mistaken, confused, and inconsistent in the application of a norm which in its thoroughness has been left to our day to develop. In this connection, a more balanced and critical interpretation, which draws upon Niesel and departs from him at crucial points, is the published doctoral dissertation of Edward A. Dowey, *The Knowledge of God in Calvin's Theology* (1952; see especially Dowey's critique of Niesel in the extended footnote on page 132). Taken together these two books illustrate the variety and versatility of Cal-

vin's theology, and in their differences provide an interesting and on-going scholarly conversation.

HUGH T. KERR

In but Not of the World, by Robert W. Spike. New York: Association Press. 1957. Pp. 110. $2.00.

Robert W. Spike is the Director of Evangelism of the Board of Home Mission of the Congregational Christian Church. He has the unique position of being an ordained minister with a dual standing in both The Congregational Christian Churches and The American Baptist Convention. This is his first book, and it is designated as an official study book of the Interseminary Committee.

The problem to which this rather frank and refreshing book is directed is the local Church. Dr. Spike wonders how the local church can actually be Church. He admits there can be no perfect Church; but through dramatic conversations which begin each chapter he poses the problems which ministers and laymen meet in local congregations. He seeks to join creatively theology and sociology by bringing the Biblical image of the Church to bear upon the actual sub-Christian practices of the average parish.

He applies this contrast to various aspects of Church life: *Koinonia* and congregational *congeniality*; meaningful *experience* and historic *tradition;* the *Word of God* and the *local program; evangelism* and mere schemes for statistical *gains*; radical eschatological *expectancy* of the Kingdom of God and Church "*business as usual.*" Each chapter deals with one of these contrasts through an *episode* or conversation, a statement of the *doctrine* involved, the relation of the doctrine to *culture*; and the implications of the doctrine in terms of *practice.*

This is a provocative book and it will do much to jar seminarians, ministers and laymen into a rethinking of the nature and task of the local congregation. As such, it is an excellent study book. Of course, it is strong on diagnosis but somewhat weak on prognosis. It poses the crisis in the situation but it offers little in the way of resolution. This is the merit of the book, no doubt, and as such it should stimulate discussion and challenge church groups to prayerfully and creatively seek ways by which the actual church can become the Church.

E. G. HOMRIGHAUSEN

Theology and Counseling, by William E. Hulme. Muhlenberg Press, Philadelphia, 1956. Pp. 250. $3.75.

Dr. Hulme, formerly chaplain and student counselor at Wartburg College at Waverley, Iowa, is now teaching at Wartburg Seminary in Dubuque, Iowa. He has written considerably in the field of counseling.

Dr. Hulme brings to this new interest of counseling the background of his theological tradition. Like a number of others, he feels that present-day counseling needs the corrective and the guidance of theology lest it take its cue too much from psychology and psychiatry. He states that counseling is an interest with a "psychological orientation . . . has developed alongside of rather than within the framework of theology." Hulme's book is an attempt to reinterpret theology on the one hand and to interpret psychology (and psychotherapy) on the other hand with a view to bringing about some kind of understanding. The result is that Hulme points out the urgent need of pastors for a psychological understanding of the great doctrines of the faith. He vindicates pastoral counseling against its accusers who regard it as a "fad," or even a "substitute" for theology.

Through twelve chapters, Hulme deals with counseling and theology, the nature of counseling, and various concepts of theology (man, universal priesthood of man, freedom, acceptance) and the means of growth and grace. The first chapter sets forth the situation at present both in theology and counseling, and poses the problems which they face as they confront each other.

While written by a Lutheran, the book is ecumenical in spirit. It is a rewarding book to read because of its clear insights into the subjective aspects of theological truth. It is a book for pastors, counselors and theologians.

Hulme's book is one of a growing list of publications which deals with the theological aspects of the practical ministries of the Church. We have had books on theology and preaching, theology and evangelism, theology and education. It is an indication that current theological interest is finding its way into the life and work of the local Church.

There is one question which I would raise about the approach of this book. Do we listen too much to psychology as though it were an authority equal to revelation and then seek to interpret its findings to theology or in theological terms? It would seem to me that Christian counseling ought to find its own psychology in its own doctrine of man. Is there no theory of counseling inherent in the Christian revelation?

E. G. Homrighausen

An Arrow into the Air, by John H. Withers. James Clarke & Company, London, 1955. Pp. 130. 7s 6d.

Books of sermons are no longer as popular as they once were. Indeed many religious publishers write more rejection slips for sermon manuscripts than for any other kind. It is difficult to lay one's finger upon the real reason for this lack of popularity of books of sermons among the buying public. Maybe it is simply because the sermons are not of the quality that one finds in this new volume by John H. Withers, minister of the Fisherwick Presbyterian Church, Belfast, which is sometimes called "The Cathedral of Irish Presbyterianism."

This book consists of addresses that were given originally over programs sponsored by the British Broadcasting Corporation and have the characteristics of the broadcast sermon. In his Preface, Dr. Withers shares with us his own conception of the nature of the broadcast sermon: "The listener wants the preacher's own convictions and not quotations from books, however excellent; he wants a challenge, and not a pretty literary essay; he wants a message which deals with life as he knows it, and not a philosophical discourse which bobs its head against the clouds and scrapes no earth; he wants concrete examples of the power of the Gospel, and not abstract theorizing; he wants Christ, and not just Christianity" (p. 5). He feels, moreover, that such addresses, geared for radio listeners, go out like "an arrow into the air," to use Longfellow's phrase, and he hopes they will find a target in some mind or heart.

The author of these sermons is an uncommonly good preacher. For clarity of construction, vividness in the art of illustration, and the handling of great and fresh Scripture texts, some of these pages are superb. William Barclay of the University of Glasgow, a preacher and New Testament scholar of no mean attainment, appraises this volume as follows: "There is in this book skill in unforgettable sermon construction, width and catholicity in the selection of illustrative material, combined with patent sincerity. There is gospel in these sermons, and that is no doubt the reason why the arrow in them did not fall uselessly to earth but lodged its truth in some one's heart" (*Expository Times*, LXVII, p. 223).

Donald Macleod

My Way of Preaching, ed. by Robert J. Smithson. Pickering & Inglis, Glasgow, 1956. Pp. 176. 12s 6d.

In the foreword of this volume, Robert J. Smithson writes as follows: "No originality is claimed for the plan of this book. A few years ago there was published in the U.S.A. a book of a like character [*Here is My Method*, ed. by Donald Macleod. Revell. 1952]. That book was warmly welcomed and was, with one exception, contributed to by American and Canadian preachers. It was felt that not only in this country but also in countries overseas a book representative of British preachers would speedily find a place for itself."

This volume consists of a series of essays on preaching methods by fourteen leading clergymen from the British Isles. Each essay on method is accompanied by an appropriate sermon. The following names appear in the list of contributors: G. W. Bromiley, Adam W. Burnet, Nevile Davidson, George B.

Duncan, Charles S. Duthie, Montague Goodman, E. D. Jarvis, F. Townley Lord, John MacBeath, R. Guy Ramsay, W. E. Sangster, W. Graham Scroggie, R. Leonard Small, and Leslie J. Tizard.

It is difficult to appraise a book of this type, although the general impression one receives is good. There are certain features concerning the preaching of these men that are encouraging and interesting. One appreciates the simplicity and directness of these sermons, the adequate and faithful use of the Scripture texts, and the new and growing emphasis upon the Christian Year. In the essays on method and technique in preparation one is more than pleased to find particular stress laid upon the minister's personal preparation, the distinctive nature of preaching, the relevance of the Gospel to our common life, and the necessity of the pastoral ministry to effective preaching. On every page the seriousness of preaching is underlined and the urgency for adequate preparation is emphasized.

American ministers who read this book will wonder at the tendency of some of these preachers to allegorize and at the paucity of illustrations in these sermons. Everyone, however, will benefit from a close study of the ways in which these various preachers formulate their messages and will appreciate these insights into the whole technique of effective preaching.

DONALD MACLEOD

Prayers for the Pulpit, by Walter G. Gray. Fleming H. Revell Co., Westwood, N.J., 1957. Pp. 127. $2.00.

Here are 111 pulpit prayers which were first offered by Walter G. Gray, a minister of the staff of the Pasadena Community Church, St. Petersburg, Florida. A native of England, Mr. Gray served as a missionary in India for twenty-two years and joined the staff of the Pasadena church in 1943. In his introduction to this volume, Dr. J. Wallace Hamilton, senior minister of the church, says, "The pulpit prayer has been, for long centuries, an essential and vital part of public worship. . . . It is the moment when minds are called in from their wanderings and led upward on mental pathways into the Presence. It is the moment when the minister feels a high sense of mediation between the needs of his pulpit and the living reality of God" (p. 3).

It was because these prayers fulfilled so completely the above qualifications that members and friends of the congregation requested that they be put in book form. For imagery and thought, these prayers are of an exceedingly high order. To read them is not merely a lesson in the proper composition of prayers, but also a deep inspiration. Ministers and laymen will use these prayers for home worship, church bulletins, and especially in private devotions.

DONALD MACLEOD

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